The Pulpit

A Journal of Contemporary Preaching

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Man's Exile Heart

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KRISTER STENDAHL • A PARABLE OF JESUS

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Prayer of Confession

UNTO thee, O God, we confess our sin. It is in us, it has ruled us — we have not faced it, we have fled from it. Seeking refuge from blame we have hid in excuses. Afraid of naked honesty and open criticism we have clothed our souls with small talk and closeted our souls in pretension. Unwilling to give ourselves, unwilling to invest affection in others, we have bribed ourselves with good intentions and paid off others' need of us with gifts.

Sin is in us, O Lord: we have not faced it, we have fled from it. Thou hast given us minds — we mock thy gift with ill temper. Thou hast given us good humor — we've poisoned it with resentment. Childish with our children, moody in our marriages, jockeying in our jobs, we have mixed our own misery and made others drink of it.

Sin is in us — help us face it, help us fight it. Grant us thy healing forgiveness. Clean us, in the name of the Christ who was never so busy that he could not be approached, never so afraid that he would not be honest, never so hurt that he would not forgive. Amen. — *Anderson D. Clark, Covenant Presbyterian Church, Madison, Wisconsin.*

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Memo:

AS I was saying: self-consciously "warm" churches leave me cold. And none colder than the so-called "spiritual" church. You know the kind I mean. The churches where ministers moderate and mute their robust selves toward tender-smiling beatitude; where services are long on very long prayer, and programs are long on prayer meetings, and projects are long on prayer cells; where all the music runs to the dog-eared familiar and the art runs the whole gamut from Hoffman to Sallman; where inner lights are implored for inner lives, and the hard materiality of world and self is deplored and spirits strain to wing loose of bodies.

And it isn't just that the whole miserable fraud is so vulgar and folksy and phony that it sickens. After all, it *could* just be my own twisted sense of values which objects to nostalgia and bathos passing for piety, and trash posing as more than trash because it hangs in a church. It could just be the side of the bed I got up on this morning that makes me so short with Christians who somehow imagine they can be more than they are by being less than they were created to be.

But I doubt it. There is too much in our biblical sources, too much in our solidest theology to confirm me in my strictures. Anthropology, for instance — Christian anthropology. What do these "spiritualizers" do with the creation, anyway? How dare we retreat from the world, how dare we try to lift ourselves out of our bodies! Is not the lumpy, recalcitrant old earth God's creation? Is not the world and all its built-in cultural possibilities part of God's creation? Are not history and economics and politics concomitants of creation, and, if so, dare we even try to shrug them off, to strip them away so pure spirits can somehow struggle up to snuggle with Pure Spirit? All blasphemy is not a matter of bad words, you know. There is a terrible blasphemy in decrying the creation before the Creator. "Earth is but a desert drear/Heaven is my home" is not a Christian hymn, no matter how many Christians have sung it. That is the back of your hand in the teeth of the Almighty. In church or out, let no man *dare* speak or act so about the creation.

And what about these pure spirits that are supposed to be able to swing clear if the service is "warm" enough? Who cares about spirits? Not God. At least, he didn't make "spirits" when he made us. He made *men,* whole men — fleshy, historical denizens of the solid earth. He doesn't love spirits; he loves *men.* For God so loved the *world* that he gave his only begotten son — not spirits, not even souls, but the *world.* So it isn't just snobbism that rejects the disembodied ideal for Christian worship and churchmanship. It is the church's clear teaching on the original rightness of embodiment that steers us clear of the devotional drive for transparency.

But there are other reasons for my thinking my chill is not just a mark of flare-nostrilled distaste. I worry about the Holy Spirit in all this emphasis on human spirits. I worry about the revelation in Jesus Christ when inner lights and direct prayer-lines to heaven seem to detour the whole history of God's self-disclosure in him. It is not spirituality at all, but frivolity that suggests that the Holy Spirit does so illumine human spirits that the revelation in Christ and the long record of Christian reflection on that record can be short-circuited. To suppose that the Holy Spirit would act so is to suggest that God has started all over again for this one "warm" congregation, junking twenty centuries of the Spirit's earlier activity for this group's convenience. That is really to suggest that this company is the first Christian church there ever was, which can now ignore all the address and all the illumination of the Holy Spirit on all the preachers, teachers, theologians, creed-makers, councils since the church began. And that is not spirituality; that is monstrous arrogance.

We must be more humble. The Holy Spirit did not wait to strike till congregational thermostats permitted. He has been at work for a long time. His activity has a history. We who would know him, or who would seek surety on what he is doing or saying today must know that history. Temperatures are utterly beside the point when it comes to the Holy Spirit. Let ministers spend less time stoking the congregation's nostalgias and more time studying church history. Let him spend less time heightening the atmosphere and more time hitting the books. For a while that may leave some cold. Others, though, may strike fire. *Anything* is better than "warm."

T. A. G.

Man's Exile Heart

By George A. Buttrick

Hadad said to Pharaoh, "Let me depart, that I may go to my own country." But Pharaoh said to him, "What have you lacked with me that you are now seeking to go to your own country?" And he said to him, "[Nothing], only let me go." I King 11:21, 22.

SOME stories are more than stories: they are at once each man's secret life and the history of our race. The old tale of Ulysses, the modern tale of Cinderella, and supremely the stories Jesus told are of this kind. One wonders why this story of Hadad has not become such a parable. Driven from his own land by the ruthlessness of David and Joab, Hadad, while a little child, heir apparent to the throne of Edom, was taken by servants to Egypt. There as royalty he was royally received. Land and palace were given him. He married the sister of Pharaoh's queen. A son was born, to be raised in Pharaoh's house and favor. But when news came that David and Joab were dead, homesickness struck Hadad for a land he scarcely could recall. "Let me depart that I may go to my own country." Pharaoh was incredulous: a man prefer a land of rocks and the wind sweeping the salt flats of the Dead Sea? That, instead of the lush land of Egypt? "Why, what have you lacked . . . ?" "Nothing; only let me go." That is every man's story.

I

Our modern Egypt is a wonderful place. It is no little three-story dwelling as it was to Hadad's eyes. The planet revolves at a rate of 1100 miles an hour eastward, and travels on its sun-orbit 76,000 miles an hour westward, and (if astronomers present can stand the shock of this account) the sun itself is meanwhile moving towards a point in the constellation of Hercules. Wonderful world! But do you not sometimes wish the ground we really still, with a simple home there that might b really home? We have sputniks now, inchin around in our remote corner of space, while w brag about the miracles of science and the conque of the skies. But suppose the skies as well the planet should be filled with blood. Do yo sometimes see sputniks as a child's toy — a mec ano-set and a firecracker? And do you then have child's longing for home? What do we lack in ou Egypt? "Nothing: only let me go to mine own cou try."

But our Egypt *is* a wonderful place. Our m seums bring to life the cities of long ago. Boo in our libraries and the pictures in our art galleri are a blood bank, not dead repositories: they a the vitalities of the master spirits of our race. Mea while our gadgets are equal, someone has reckone to a thousand slaves in Pharaoh's time. The som one forgot to measure the loneliness of a ma surrounded by a thousand slaves. But our civiliz tion is "Wonderful Town." Artists telling the ne future draw cities with flying buttresses of concre and steel, from which we can be hurled by missil to any point or place of our choosing. Any plac that is, except home. Once our sicknesses we nursed at home: now we go to a hospital. Once w were taught at home: now we leave home for university where pressures mount and the shado of impending exams darkens over us. Once w worked at home: now we go to the homelessness store and factory. Yet the world is a wonderf place, and many a Pharaoh gets drunk on it. "Wh have you lacked with me," he asks, "that you wa to go to your own country?" "Nothing," we say, f we are grateful for Egypt: it defends us from ma a cruelty at the hands of Joab. "Nothing. Neve theless let me go."

II

This discontent in us has no common sense. some Pharaoh asks us what it is we want, we cou not tell him. We left Edom when we were childre and have only a child's memory. Perhaps we l it when we were born. We grope for words. W

GEORGE A. BUTTRICK *has, since 1955, been Preacher to the University and Plummer Professor of Christian Morals at Harvard University. He has held pastorates in Quincy, Illinois; Rutland, Vermont; Buffalo, New York; and New York City. Author of several books, his most recent,* Sermons Preached in a University Church, *was published this spring by Abingdon.*

ay: "Everything's finite here, and human beings ong for the infinite, for the wholeness, for the joy nd awe of ultimate Being." The Pharaoh laughs nd says: "You're not talking about God, are you? That's illusion, a business with psychotic roots." But the illusion persists, age on age, stronger than he reality of bone and stone. Even the outright cientist sets flowers on a grave. He can see nothing here but blackness, the chemical dissolution of natter, but something in his exile heart feels that he color of flowers may redeem the blackness. What a pity that nostalgia should have been mixed with our human clay! But for that we could live and die without joy and without longing, like an efficient human I.B.M. machine.

But we are always yearning for a dimly remembered Edom. The businessman goes back to the "ole swimmin' hole." We all go back in memory: "There as a boy," we say to ourselves, "I stood at the piano while the family sang old songs; or in the garden while father from the ladder-top threw down ripe pears, with laughing rivalry among the catchers." "Am I that boy?" we ask ourselves. Something seems to have gone from the laughter. Perhaps we cannot recapture that early joy without going clean back through birth itself and the mystery of birth, when "trailing clouds of glory we come" — from God. So we try to build home on earth, Edom in Egypt. Albuquerque makes lawns on the edge of the desert, even though the sand always threatens to overwhelm the garden. Every evening in the raucous city people go home; Storrow Drive is choked with cars; people have had too much of bricks and crowds and gadgets; "Wretched raffic jam!" they say; "Let me depart that I may go to mine own country." Because home itself eaves us still ill-content, we build churches, and here sing the strangest kind of hymns to Someone never seen, never heard, never known, always known:

Our God, our help in ages past,
Our Hope for years to come,
Our shelter from the stormy blast
And our Eternal Home.

This is illusion: you cannot put hands on it. But, hen, hands are only flesh and bone.

III

What to do? What to do? Be grateful for Egypt without pretending that we have no discontent. We have been driven out of paradise. Who knows why? Perhaps so that we may learn to love it instead of taking it for granted. But Egypt has welcomed us. We have home and children; or, if children are denied us, other people's children, any child giving us from time to time a deeper wisdom than professors can boast. A thousand slaves *are* at our beck nd call: slowly we overcome the ravages of flood nd fire, famine and darkness. Meanwhile galleries nd libraries do store up for us livingly the proud ageant of man's life on earth, brave despite all its blunderings. To despise Egypt would be unrealism set in base ingratitude. But we should not pretend that we are at home in this world. A ranch house and a Cadillac cannot content us. The happiest marriage leaves us still unsatisfied. One day I saw a woman rummaging in a garbage can for food, and made up my mind that the poor man's longings are truer than a rich man's justifyings, and then and there chose a rugged Edom against a lush Egypt. One day I heard a Negro say at a drugstore "fountain": "Am I allowed to eat here?" and knew in that moment that I would never be content in any white man's Egypt. One night I saw Memorial Church spire dim white against the night, and knew that I must pray; that I was more at home saying "Thou," though "Thou" is all Mystery, than ever I could be saying "thou" to my neighbor. Grateful for Egypt, honest with the homesickness: that is how a man must walk.

Then he must wait tidings from the homeland. Hadad cannot go and gather tidings. How shall a man break the barrier of time and space? "No man shall see God and live." "When Hadad heard . . . ." Only God can send that messenger, and men must wait his coming. Jesus? The church has said age on age that he is the messenger. But one more man? He is not alone: He brought to focus, and to judgment, and to fulfillment all wonderful revelations before his time. But back there in history? He is not back there: our planet has tried for most of two thousand years to forget him, and cannot: we date our letters from his birthday, and he breaks on us in judgment, and cries in us for fulfillment. But one Man? We forget that truth comes not in intellectual pride of universalisms, but in happenings, a woman at a garbage can, a Man dying on a cross. But such a Man? That question brings pathos. For how can Jesus bring tidings of the homeland when he himself was homeless: "The Son of man," he said, "hath not where to lay his head." But perhaps that is why he speaks home to our exile hearts. He refused all fame: His name was blotted out in the curse of the cross. He never grabbed at home through sex or trampling power, which is what we do, trying to make some little finite our heaven — as if any finite thing could be the Infinite Mystery! He did not cling to life, nor ask to die in bed after length of years, for he knew what we so slowly learn — that life goes dead unless given to Infinite Life. He refused to hate. Was it because he knew that the real Edom is Love? Lincoln according to the early "lives" (perhaps the later "lives" know the story for legend) said to his wife, as they looked to the day when burden of office might be lifted, "We'll go home, Mary, but first we'll go to Palestine. I'd like to see the place where a Man lived with a harder job than mine." "When Hadad heard. . . ." We can listen for the word from home.

One thing else we can do: we can try to build

(Continued on page 16)

A Parable of Jesus

By Krister Stendahl

JESUS said: "The kingdom of God is like unto a prison and blessed are those who remain outside." That is a parable you have never heard. Nor have I — it is made up for the occasion. But it could perhaps start us thinking. It often sounds as if parables proved something. The analogies in the parables of Jesus are so striking and immediately convincing: the seed, the lost sheep, etc. There are some which are a little more strange: the widow and the harsh judge, the unjust steward, etc., but we have gotten used to them and take them in stride. But actually a parable proves nothing, and we could always find analogies which would "prove" the opposite to what Jesus wanted to say with his parables.

The example given above is certainly a perfect parable. Nothing is wrong with it. This fact leads us towards a sober recognition that the authority and the truth in and behind any parable rests wholly with him who chooses the metaphors and claims that the analogy does really apply. Hence the parables of Jesus do not stand on their own legs of time-honored rhetoric. They have no "validity" apart from him who told them.

This is good to remember for at least two reasons. First, it may help us away from the greatest difficulty in preaching on parables, viz., the temptation to labor the obvious. If the parables were expressions of "the nature inherent in human existence," they would be extremely trite. But they are vehicles of authoritative revelation: It is this way and not the other way around. Second, it warns the preacher against thinking that if he finds a striking parable (be it from atomic research or stories in the *Reader's Digest*) he has "proven" something.

The parable about the Great Banquet is a good case in point. Were it not for its place in the Bible, the behavior of this despotic oriental host wou appear quite repulsive to us. The story has reach us in two editions (Luke 14:15-24 and Matthew 2 1-14). Both show signs of homiletic elaboration ready as we find them in the New Testament, b neither of them has lost what seems to be the ori inal context: the question about the Messianic Ba quet. In Matthew this is indicated by the fact th the meal is a royal wedding feast which the ki gives for his son; in Luke the parable is characte ized by the beatitude: "Blessed is he who shall e bread in the Kingdom of God" and by the fin comment which oscillates between being a wo of the host and a word of Jesus himself. The M sianic Banquet was a well-known image in Jewi eschatology (cf. Isaiah 25:6, Revelation 19:9); was important to the Dead Sea community, whe the daily meal was celebrated in anticipation that banquet; and Jesus refers to it, e.g., in Matthe 8:11 and Luke 22:30, the latter again in connecti with the meal of the disciples.

Good Excuses

In such a context the parable is quite cle Those who have received the preliminary invi tion (a double invitation was customary in Pal tine) turn down the final invitation. The Jews w claimed a place at the heavenly banquet did n accept Jesus as God's ultimate messenger. This elaborated in Luke with epic breadth, with creasing politeness ("I *have* to go . . . I beg y . . . — I go . . . I beg you — I have married . . cannot come") and increasingly valid reasons (fie — oxen — wife). It is perhaps not without signi cance that the excuses are of a good and "vali nature. It is the good people, the busily conscie tious ones, who say no.

This leads to the invitation of the uninvite who in Luke are described in the same terms as the preceding pericope (poor, maimed, blin lame). This is typical of Luke's social concer where the eschatological sayings of Jesus abo the place of the despised in the Kingdom to Co have been movingly translated into a hum warmth and compassion. This motif is not

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triking in the other Gospels, and hence it is reaonable to believe that the line of thought goes rom theology to ethics, that the place of the depised in the Kingdom to Come prompts Christian thics. If this is true, we find that it is not as we are ised to think: Jesus loved the despised and that ove was projected also into a theology and eschaology of grace. Rather, it actually worked the other ay around.

The note about compelling people to come in v. 23) is best understood as a stylistic means to xpress the eagerness of the host to fill his halls. It s possible to see it also as a way of overcoming the umility of the unworthy guests, a meaning for hich there are good parallels. It serves in any case he ultimate and harsh aim of excluding the orignal recipients of the invitation.

The net effect is that this is the time when the alls have to be filled. There is no time to wait. irst come, first served. Thereby those who thought hey would make it will be excluded. This is eightened even to the point where it is said that his whole hurried procedure is chosen *in order to ause* such an exclusion.

Hard Material

Thus we have here in parable form one of the ain themes in the teaching of Jesus. Jesus is not escribed as the one who comes with a message of ove and forgiveness to the despised. This "mesage" is something which is worked out in the ard material of actual happenings. When he omes with the final invitation to the Kingdom hich is now ready to be entered (v.17), the officialy invited, the Jews who have prepared themselves n piety and obedience, say no, but the despised say es. This may well have been astonishing to Jesus imself. But it is of this actual history at the crucial moment in God's plan, that the "doctrine of ustification by faith" is made. That doctrine is he mature theological reflection upon what happened. Our parable is the more immediate reflection on this change of roles within the people of God. It is not clear whether the third invitation v. 23) is thought of by Luke as referring to the Gentiles. It looks rather as a stylistic heightening nd a consistent application of a triple pattern.

What is there here for our sermon? First, we hould forget that we have to preach. Otherwise the ext itself will never have a chance to speak clearly s own language. We are always so anxious to have relevant, so we *make* it relevant instead of waiting ong enough for the relevance of the text to dawn pon us. All our preaching is full of little relevances, proper ones to be sure, useful, deep and ecessary — as proper as it is not to leave your ife and go to a party the day after your wedding, seful and necessary as the conscientious work of he farmer who does stick to his duties instead of unning into town as soon as he has an excuse. This much concern for relevant preaching causes me sometimes to wonder: do we not doubt somewhere deep down in our souls that these texts *are* relevant? If we don't, why do we tag on our own relevances so quickly and swiftly?

These are some of the things which come to my mind:

(1) We should first of all remember that we are the "descendants" of these despised. This parable speaks about the irresponsible grace of God who could not wait any longer. It forms an addition of the Magna Charta, on the basis of which we Gentiles have a share in all the riches of God's people. Hence it is a jubilant text for us.

(2) We should ponder the awesome fact that Jesus wastes no time at all on trying to convince the Pharisees that they in a deeper sense are sinners. That is to say that eighty per cent of what the good Protestant preacher tries to do every Sunday, if he sticks to his glorious tradition, has little or no place in the ministry of Jesus.

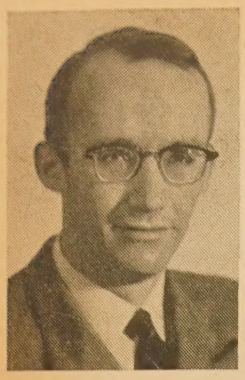
(3) We should ask ourselves whether our churches are true churches if they do not receive each year at least fifty *real* sinners (not those "honorary sinners" which we claim to be, by virtue of good theology and proper churchmanship). As things stand now, the church is the first place where he who is judged by his fellow men feels that he should not show up.

(4) We should remember that our "theology" is still created by what actually happens on the stage of little human history, where God meets man. That is why Christianity is never a system of ideas — orthodox or liberal — but a church, a life together, in anticipation of the Messianic Banquet. And blessed are those who are to eat bread in the Kingdom of God.

Prayer

ETERNAL God, thou who hast given us this gift of life, teach and inspire us to use and enjoy the abundance and privilege all about us. Help us to see the necessity of, and then to find, an intelligent, workable faith. Lead us to believe in the essential goodness of life, to believe that honesty and integrity are more durable than wrong. Day by day may we grow more sure of thee and of the beauty and truth in which we want to trust.

Save us each day from saying much and then doing little, from pride, and envy, and indeed from anything that reveals weakness within. Grant to each of us, O God, that our lives may become what thou hast hoped they would be. Let no day pass from our reach but that it has expanded our outlook and deepened our understanding and love for our fellow men. Amen. — *Donald E. Riker, First Presbyterian Church, Peoria, Illinois.*



Predestination to Conformity

By Markus Barth

For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brethren. Romans 8:29.

THERE are two words in this sentence we hardly like to hear: Predestined and Conformed. *Predestination* — this word has a smell of determinism, of a blueprint; or even worse, of self-righteous theologians who have obstinate witches and reprobate heretics burnt, and this to (what they consider) the greater glory of God.

On the other hand, not all determinism is bad. For some it is a sheer pleasure to look into the fine mechanism of a good watch, or to figure out the mechanics of the universe or of the atom. All week long, many of us may be satisfied with working at the exploration of effective causes by observing the physical, chemical, historical, or economical processes. Others may find satisfaction in mastering them, by skillful arrangements and developments, to their advantage. But we all feel we have a right from God to expect more than from some strange causality. For the pressure of feeling ourselves like a wheel in a machine, like a page in a book, or like decaying or exploding matter is heavy upon us. On Sunday in church we do not want to be confronted with a superlaw or cause. We yearn to hear of something warmer, stronger, more personal, more helpful. Determinism will not do for us.

Conformity seems to offer an alternative. Here is a chance for relaxation from strain, in going along in Rock n' Roll, in Hoola Hooping, in adjusting to that executive look over the nose or to that most elegant sack around the body; i fellowship with the crowd of churchgoers, or i joining the ones that are different like the Europea car fans, or others who "live modern." Books tha teach conformity by showing "how to" make friend or become successful, how to snatch the guy or g the bride, how to look or make happy, are set u to make us chase for true human bonds an moments of life worth experiencing. But, ala the chase usually ends like all the gold rushes. Afte a short spell of highlife, there is left but sand, wit none of or too little gold worth washing for. Ther is a conformity, though, which cannot be escape We are all children of our century and suffer fro professional diseases. We are all sickly existe tialists. But voluntary conformism is another thing We do not expect it to be a real cure, neither di we not come to church to hear of it.

We need something different from the spe which blueprints or big numbers tend to thro over us. We ask for something better than pr destination and conformity. Let me hasten to ad Even if, by some heavy gunnery of religious men c books, a god who causes all events to develop afte a plan of double predestination could be prove this god would never be our Father in heaven. An equally, if there could be found the image of th (supposedly) ideal man who is successful in th impossible, i.e., to be everybody's friend, and eve if this man's happy consciousness of being "Chris like" were painted before our eyes and shown o in pastel shades of pink and salmon: we sti would hate to conform. And quite rightly so; f this man would never be a man worthy of emul tion and admiration.

The Better Image

When Paul speaks of presdestination h definitely does not call us to become some so of Mohammedans in religious life, nor integrate self-adaptors in social life. Yet, what he does, first glance, looks even worse: he combin predestination *and* conformity. "God predestine us to be conformed." What does he mean?

He to whom we shall be conformed is Jes

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Christ. He is not an axiom or an institution. And it is better to become conformed to him, than to an ideal or superman of past or present history, literature or show business, or to the maddening or lonely crowd. For all persons considered worthy of imitation have one thing in common: they live and they die. Great and significant though they may be during and even after their lifetime, they cannot prevent their most dreadful mummification. Soon enough out of the genius' life and work, a method or system is made. His great thoughts are coined into maxims of a new school or a new scholasticism. His *epigones* pretend to know better than he what he really was willing to be, to do, to say. They bottle off his life's work and try to sell it. But lo — it stinks! Death is in the pot! All the more the leftover patterns of doctrine and behavior tend to assume tyrannical features. They or their promoters ask for an allegiance that makes them hard and haughty, intolerant against other idols and their worshipers.

For the Benefit of Others

Paul, however, speaks of conforming to Him over whom death had not the last word, but was succeeded ("swallowed up" — I Cor. 15:54) by life. He is the same who considered it worthwhile, not to live for his own sake and for the sake of those kin to him. He lived and died and lives eternally for the benefit of others, even of enemies. He did not even want to be called "good"; he did not have the "self-consciousness" of a great man (at least scholarly exegesis has still failed to prove such consciousness).

If we become conformed for conformity's sake, we would conform to the world. Paul forbids this explicitly: "Do not be conformed to this world!" But he knows an alternative. "Be conformed to the image of God's son!" Perhaps it amazes us that one person should be entitled to be revered by all men. Yet we have no reason to be startled, when we realize: This man is He over whom death could keep no control, the same whose very existence was to be "for us." Only if Christ has been raised eternally to intercede for us, does it make sense to speak of faith in Christ. Paul knows he has risen for that purpose: "Christ Jesus has died, even more he was raised from the dead . . . and he intercedes for us." For this reason faith is "not futile." We believe not in any sort of noble man, not even in Socrates, but in the Son of God!

He to whom we shall be conformed knows both, death and life. He was as real a man as ever man can be. Tempted as we are, trembling and angry, acting and suffering. Conformity with him does not mean to be conformed solely to some trait or attitude of his that we might prefer. Painters may catch and fix one or another thing in portraying Jesus. Sculptors may make an impressive statue of him, displaying softness or majesty or whatever they like best. But woe to us, if we tried to conform to one of their images!

We cannot always smile at children; neither can we always look utterly serious; we cannot stay in swaddling clothes for ever; and we change, while we grow. By conformity with the Son of God, Paul does not mean conformity with a single, as it were petrified, moment of Jesus' ministry. He means following in his footsteps. From baptism to the Last Supper, into temptations and out of them, through action and passion, through death to resurrection — this is the way of Jesus Christ.

This way is Jesus Christ himself. "I am the Way." Conformity with his image means following him on his way, without fear and without such well-meant suggestions as that made by Peter (Matt. 16:22). He is conformed to God's Son, who takes from the Father's hand both the anguish which makes him cry out loud, and the Spirit who makes his moaning an acceptable prayer; who takes the obligation of a public ministry, and uses only the equipment which God gives for its fulfillment.

Predestination is double, but not in the sense of the traditional definition which speaks of the condemnation of some, and the salvation of a few others, i.e., of us. It is the doubleness of the weak flesh and the strong Spirit, the cross and the resurrection, the human defeat and the divine victory to which we are destined by God. Jesus Christ is not only rich but also poor; not only crucified but also risen, not only strong but strong despite weakness, glorious despite being held in contempt. To say Jesus Christ is to refer to his surprising history in which the cursed death on the cross is "swallowed up" and changed into victory. Therefore it is wrong to assume that the Joneses are predestined for the one, the Smiths for the other! Jesus Christ, obviously, was predestined for both, and we are "predestined to be conformed to the Son of God."

This means that we are destined to be truly human. We would fail, if we tried to be angelic. We produce havoc, when we assume "superhuman" roles. We are miserable, when we are less than human or consider ourselves but animals. To neither of such enterprises does Paul direct our will and endeavor. Humanity, if interpreted by our text, means to be brotherly, and this is in two directions.

We are to realize that we are not the inventors, archetypes, beginners of the race. We have an older brother who was first. He is to be respected. We are ill-advised, if we take ourselves so seriously as to make us or others believe that the world, the real problems and their solution begin only with our modern age. We are destined to be juniors, learners, beginners on a way where another, the true man, has blazed the trail, before we even began to crawl.

And brotherhood also means that we do not have Christ exclusively for ourselves. He has many

brothers. Many knew and loved him before we did. Many are chosen to do it with and after us. Only together with them can we benefit from him. Together we are the body of which he is the head. A man who would despise the community of the church, would cut himself off from the head of that body. We are predestined to conform to Christ by overcoming our insular existence, by resisting the temptation to withdraw into the abysses of our own souls, by changing into its opposite the contempt of older or younger brothers. Conformity to Christ is inseparable from participation in the joys and woes of the congregation. He is truly human who lives as a fellow man, and lets no other consideration concerning superiors, equals, and juniors rule his life but this one: that brotherliness is what makes man's life human.

We conclude: The destination of which Paul speaks has nothing to do with such murder of language, science, art, good taste, and true experience as happens wherever, in order to promote or to ward off conformity, terms ending with *-ized* are used. We hear the call that we should be, or are ecumenicized, Hebraized, Hellenized, modernized, demythologized — and why not sterilized, too? — in order to prove that we are really Westernized and Christianized. Conformity with idols is excluded only when we let ourselves be created to be a new man, as we were destined in the beginning to be man after God's image. Jesus Christ *is* this image. He alone grants us to live as fully human men and women.

And now we turn to that other hard word, predestination.

A Great Difference

It is God who predestines us. It makes a great difference who does a certain thing! The difference between music played by a nincompoop or by an artist may be such that in one case we had better not speak of music at all. But in the other case, we would say: "Great, this is music!" That God's predestination has been put upon the same level with a first cause, a mechanical agent, a psychic force of will, had better be forgotten at once. God predestines. This means in Paul's message that God takes and maintains responsibility for man, whatever man's behavior. No first cause does such a thing. Perhaps we have looked around for somebody or something we might make responsible for the state of the human condition. We have put the blame on fate, on defects of creation, on laws of nature and psyche, on the cost of free will and choice, or upon ourselves. But none of these would or could assume responsibility for man as he is, tempted not only but fallen, not only mortal but dead in sin, not only fallible but vicious in deceitfulness. That "God has predestined us" means that God cared for this man even before the fall, and that he retains responsibility also after the fall. We are not left to wishes, opinions, fate, or hazard There is still God who knows what he wills, and h sticks to it. It is good to be reminded that ther is such a God whose will and care are not dependen upon our misdeeds.

God's predestination is ordination for a ric life. Predestination is not a matter of simply ente ing a name in a ledger, or upon making but onc a brisk decision by saying "yes" or "no." "Whon God foreknew, those he also predestined . . . whon he predestined, he also called . . . justified . . glorified." This series of resounding terms d scribes the fullness and richness of God's actio on our behalf. It shows that predestination u timately means simply this: That out of free grac God is with you — both in eternity and in time He, God, knows you. He wills you. He sends h word, and he sends people as its messengers t extend his calling to you. He gives Christ into you death, and through him opens your prison in orde to make and to prove you righteous.

A Christian is not somebody we can define b pointing at one or the other stage on the way of h life. The whole life, even death, shall be conforme to Christ. There is birth and growth, weakne and strength, disappointment and surprise, misen and hopeful prayer. To go through all this no alone, nor blind, but daring and trusting in th footsteps of Jesus Christ — to this we are for ordained by God. You are destined to gain God freedom and to share in it. The preposition *pr* in predestination, and *fore* in foreordination ce tainly refer to God's initiative in time and se quence. But they express primarily God's fu majesty that is present and active in our favo now, step by step, and day by day.

God's predestination is the ground of man freedom. I have heard it said this past week by man who has thought more and deeper abou liberty and determinism than I have, that "Free dom is only where there is destiny, and destiny onl where there is freedom. Stones have neither." In deed it can be argued that acts of freedom ar always acts of response to a given call and appoin ment. Freedom which would not be directed any where, which would be but freedom from (no freedom for . . .) is empty trash. In the Bibl Israel is free because she is liberated to serv God, instead of toiling for Egypt. And Jesu Christ is the type of a free servant of God, becaus he knows and acknowledges what "must" be don He is free because he is not a dead instrument, bu "Son of God" — i.e., the one who obeys fully freely, without eyeing for reward or success.

The biblical concept "free" is close to ou concepts of "enabled" and "authorized." "I hav the freedom to put down my life, and the freedom to take it again," says Jesus (John 10:18). Free he who goes on that way and lives that life whic

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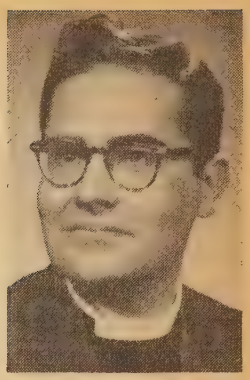

Jesus Against Himself

By Theodore A. Gill

WE AMERICANS have a lot to learn about a lot of things, but about merchandising here isn't much we don't already know. As the English once were called a nation of shopkeepers, we may well be called a nation of salesmen. We value highly the ability to sell what we have to sell. We have developed the knack of the commercial come-on into a pseudo-art and a quasi-science. Our culture may have its soft spots, our politics may be naive and gawky, our education may be wandering and uncertain, but when it comes to selling we know our stuff. We have made nobler contributions to the world's culture, but no livelier, more typical contributions than the neon sign, skywriting, press agents, the hard sell and the soft sell, singing commercials, the radically punctuated late show, Madison Avenue and the Chamber of Commerce.

This is why, as American Christians, we may know what others will consider an undue concern for the advertising and merchandising techniques of Jesus Christ. Back in those pitifully pre-Niebuhrian days of American theology, when the future of Christianity was thought to depend upon convincing the world that Jesus was a swell guy just a little more clever at all our tricks than we are — back in those days we were given pictures of Jesus as a first-class salesman, hawking his gospel with great success. We got the idea that he was a high-minded huckster who knew all the tricks of the trade, better even than our specialists. Christianity was his bill of goods, and he knew how to put it across, make it move, like nobody else has since his day.

These days we are a little more careful about how we classify our Lord. We are not so sure any more that what he came with was something for sale. And we are very sure that if he did mean to tell us something, he went at it all wrong. By our standards, his technique was terrible. Evidently, he had the best chance in the world to stock a very popular line of goods. His countrymen were looking for a political leader, for a rabble rouser, for someone to ignite the revolutionary tinder at hand. Jesus had a way with crowds; people listened to him. Here was a chance in a million to get in on the ground floor of something bound to be good. But he missed the chance. Missed it? — or turned it down? At any rate he didn't try to put himself over that way.

On the other hand, the people of his day, like the people of every day, would have responded enormously to a gospel which catered to the standard human yearning to be soothed, sopped, and assuaged. All he would have had to do to have preached for years to overflow congregations would have been to evolve a formula for simple happiness, and then to harp away on that one subject in season and out, rotating case history examples, and ignoring the real depth of his gospel as well as the whole breadth of its real relevance. If he had just concentrated on cheerful uplift, the first century equivalent of his books would have been the first century equivalents of best-sellers. But popular as a hand-holding, brow-stroking theology might have been, Jesus passed it up. He muffed that chance. Muffed it? — or turned it down?

Strange Salesman

Instead, he jolted his hearers with all kinds of rude reminders about themselves and their condition. If he were trying to sell something, it was a strange way for a salesman to act. The customer, far from always being right, pretty often was all wrong. And as if that were not bad enough, he sometimes added insult to injury by warning that far from ending all our troubles, coming in with him frequently involves us in new problems. Even where he might have been silent (in the interest of a better press) he chose to be explicit. Against every counsel of what we would consider common prudence, he detailed the hard parts in Christian discipleship. One man who was attracted to the Master said, " 'I will follow thee, Lord; but suffer

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me first to bid farewell to them that are at my house.' But Jesus said unto him, 'No man, having put his hand unto the plough, and looking back is fit for the Kingdom of God.' " How is that for salesmanship in reverse? Jesus actually dampening the fellow's ardor by pointing out the hard fact that if we are to be disciples of Christ it may not be on our terms, but only on the conditions of Christ. There is no bargaining with him. If we follow him, then we really follow; he has no time to haggle. He isn't interested in barter or in making a deal. He wants all of us and he wants us now. And that is pretty hard to take.

Forbidding Prospect

Then there is all that talk about crosses and yokes and burdens. What could be a more forbidding prospect? "If any man will come after me, let him deny himself, and take up his cross and follow me." Is that any way to try to put a cause across? Or "take my yoke upon you." Is that the way to win friends? Or "whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Is that any way to influence people? Yet this is the way Jesus talked. If he really wanted disciples and followers, he actually seems to be talking against himself.

This note is dominant enough in the New Testament picture of Christ, however, so we may not soft-pedal it. Too long have we flipped the page on Jesus when he starts this hard talk. We've picked and chosen among his utterances, and preached from an abridged Bible, and concocted a sweetness and light gospel. We've construed Christianity as decent citizenship, and called gentle manners the Christian life, and considered the best integrated personality to be the best Christian. We've forgotten that Christianity is more than civics plus etiquette plus a pinch of freehand psychiatry. We've forgotten those hard things Jesus had to say.

Comrades of the Cross

Perhaps it would help to recall what has been lost if we took Christ's most formidable figures and used them as symbols of the church. We as Christians are members of an "Order of the Yoke." We are Comrades of the Cross. The rule of this order is the "living sacrifice," and witness in service is the rule of this fellowship.

Now all this may seem like pretty obvious moralism, and the temptation may come to laugh it off as twenty years out of date, theologically. That is especially the temptation to all those Christians who look back to the Reformers for their theological orientation. For the great Reformers rediscovered that original slant on the Christian gospel which showed them that a man's new relationship with God, a man's restoration to fellowship with God, a man's salvation depend not on things the man does but upon the grace of Go How often have we insisted that men do not cla ber up to God on the spindly ladder of their ov good works, but that God gives himself to men his own great Good Work. We are not saved cajoling God or impressing him with our own cellences, but by the hand he stretches forth save us in Christ. We don't earn our salvation; accept it. Instead of giving our all to save ourselv we give our all to our Savior. In faith we grasp t hand held out to save us; we put our lives in t grip of that forgiving, gracious hand.

That is the grace of God: his loving us becau he wants to, and not because we deserve his lo That is the grace of God: his loving us, not becau of what we are, but in spite of what we are. A of course, here enters the grave danger alwa threatening the Christians we're talking about no As long as God does the forgiving and the savi we may relax our own trying. As long as God tak care of my ultimate affairs I might as well live li the rest of the world. The thing we've got to gua against always is taking God's grace for grante just because God has granted us his grace. T minute we do take his grace for granted, it becom what Dietrick Bonhöffer taught us to call "che grace." But grace is not cheap. It is *free*. It is *n cheap*.

The grace of God is an enormously costly thin It cost God his Son to offer his love to us. Th is how costly it was to God. And it costs us o lives to accept this grace, for we give our lives him who forgives and saves us. That is how cost it is to us. When we hand ourselves — our who selves — over to God, we thereby place oursel under the yoke of Christ. That we receive l grace means that we follow him. We become d ciples. Grace is not something to be taken f granted; it claims us completely. We cannot shr our shoulders and say that since God has acco plished our salvation . . . oh well, why try? Gra is not that cheap, not that easy. By the fact th it has come to us, we know that we belong to Henceforth lives overcome by his love try to con over to obedience and discipleship.

A Living Sacrifice

Never can we say too much about how free God forgives. That we must preach and proclai and witness to in season and out. But we must just as instant to point out how dearly bought this free forgiveness. To effect it cost Jesus Chri To claim it costs ourselves. When it is given to we are given to him. Thenceforth we are under l discipline, at his command. After this we do not a in order to be saved, but because we are saved must act. Our lives are no longer our own. We not live under the yoke in order to curry Go favor, but because God has been favorable to we are enrolled in his order. We do not sacrifi

our time and talents and energy to him so that we may earn his forgiveness, but because, being forgiven, we cannot but make of all our energies and aptitudes a grateful, "living sacrifice."

So this is not just old hat moralism after all. Even the Christian who knows how little he is involved in his own salvation, knows how much his salvation involves him. That which took none of his time, none of his talents, none of his energies to effect, in being effected puts a hundred per cent levy on his time and talents and energies. So the disciple lives, engaged in that specifically Christian action which is not action at all, but reaction. Freely he has received, now freely he gives. He responds to a high summons. He stands at his Master's beck and call. He squares himself to the long, hard work of making his faith meaningful in public affairs, making his love alive in the world, seeking the will of God in every area of the human enterprise. He puts on the yoke, he takes up the cross, he loses his own life.

A Task to See Through

Who shall say that all this is not a hard, hard part of the gospel? Who is to point the finger if soft Christian hearts detour these rocky stretches? Yet this is all part of the Christian picture. We dare not leave it out, except at the risk of leaving out what matters most. The Christian lives, if not under orders, then in an order. He has a job to do and a task to see through.

And yet, and yet — after all, behind the task (just as before the task) there is a gift, a gift that makes the yoke easy and the burden light. The very grace which brought the Christian under the yoke gives him the strength to bear it triumphantly. The very God who presses the yoke upon us, gives the yoke its lift and buoyancy. In the first place, there is gratitude. Knowing how much we have been given, we wear the Giver's yoke with gratitude, and great and wonderful are the lifting powers of thankfulness. The more imperfect we are, the more onerous will be the weight of the yoke upon us. But by the same token, the more aware of our own wrongness we are, the more passionately profound is our gratitude for forgiveness, and the more powerful is our drive toward service and witness to our Savior.

Then there is the buoyancy of hope. We take up the yoke in the confident hope that Christ and his comrades shall win — in the faith that they actually have won. We proceed on the calm assumption that Christ *has* overcome the world. Jesus is not just a propagandist who tells us that in the end God is going to prove himself stronger. Jesus Christ is himself proof that the victory has been achieved. That means, as Dr. Visser 't Hooft reminds us, that if today the world pretends to be stronger than Jesus Christ, it is simply nineteen hundred years behind the times. That means that we cannot possibly be afraid for the future either for the world or for ourselves. That means that our task is to proclaim that victory and to live as those who belong to the army of the victorious commander. The church of Christ is "a conspiracy of those who know the open secret that God in Christ has overcome the world. It is therefore the only community which has a future. It is the only community the hope of which is unquenchable."

And at last, putting aside every theological sophistication, it must be affirmed that the yoke will be easy and the burden light because God is with us in the harness and with us under the load. He does not just prompt our gratitude, assure us of victory. Helpful as these things are, the Christian should never get so cerebral that he misses the closeness of the Holy Spirit, in whom God talks to us and loves us, coming near to support us in our weakness, to illumine us in our blindness, to comfort us in our sorrows, "that the vale of misery may be filled with pools of water." After all, the yoke is easy (heavy, heavy as it is) because God puts his strength under it with ours, stands by to steady us when we falter, leans down to pick us up those thousand miserable times we fall, opens new ways before us, and guides us to the end.

Thanksgiving

WE THANK thee, Father God, for love — for that adhesive pull that reunites us after we've been torn apart, when friendship has been ruptured and bonds broken. We thank thee for the incredible power of love.

We thank thee for anger — for that explosive impulse that rips falseness and destroys intimidation; for honest human anger that keeps us clean.

We thank thee for pain — for pain that introduces us to others' suffering, for the pain that teaches our memory and reminds us when we would be tough with those who hurt.

We thank thee for joy — for that boundless swelling of pleasure within which takes us and brings others with us to the top, that spontaneous affection that wants to kiss the world.

We thank thee for friends — for those who share this life with us, for those who drink of our discouragement, who laugh at our jokes, who don't laugh at our mistakes, for those who understand us and know when and when not to speak.

Yes, O Father God, we thank thee for being human and for the Christ who showed us how human a human can be. We thank thee for the Christ who was unashamed to love, unafraid to be angry, who knew pain as a friend, and who broke open the jar of joy to pour on the world. Amen.
— *Anderson D. Clark, Covenant Presbyterian Church, Madison, Wisconsin.*

What We Want Most of All

By Ronald E. Osborn

O God, thou art my God, I seek thee, my soul thirsts for thee; my flesh faints for thee, as in a dry and weary land where no water is. — Psalm 63:1.

HERE was a man who knew what he wanted. Surely, you say, he must have been a very religious man. You have not known many people like that. Or, at any rate, he must have written these words at a time of rare spiritual longing. You have seldom experienced such yearning — not for God.

What is the object of the longing which ever stirs in our human hearts?

Star light, star bright,
First star I see tonight,
I wish . . . .

What do we wish? The strange fact of our experience is this: no matter what wonderful and improbable thing we wish for, once we have got it, we keep on wishing. We want something else, something more. Pleasure, wealth, fame, power, achievement, love — and still, I wish. Human nature was so constituted long before the advent of modern advertising with its skills cunningly calculated to make us want a thousand things our fathers never heard of and our children will consider old hat. I wish. . . . I want. . . . What do we want?

The Psalmist says we want God. "O God . . . I seek thee." This Psalm, I take it, is not merely a beautiful expression of intense spiritual longing. It is no lone cry of an occasional mystic, no isolated outburst of a peculiarly religious man. Rather is it an inspired answer to our question: what do we want? Here, as so often in the Scriptures, our human nature stands revealed. The supreme quest of our mortal longing, the only finally satisfying object of all our yearning, is the divine heart from which we come. "My soul thirsts for *thee;* my flesh faints for *thee.*" The deepest longing of our lives is for God — that is the law of our nature. And he is ever seeking to give himself to us — that is gospel!

Our Conscious Longing

Ponder for a while our conscious longing for God. Wherever you find us men, we are religious creatures. That is not to say that we are Godlike, that we ever fully yield ourselves to him whom we seek. But we cannot forget him. In the pale dawn of human history our ancestors sought him, all too blindly it is true, as they bowed down to wood and stone. By the power of propaganda and the terror of the purge, Lenin and Stalin stamped out all effective opposition in Russia. They stamped out resistance. They stamped out hope. But with all their cunning and with all their fear, one thing they could not stamp out — the longing of their people for God. In this secular age of our own history, when we have more things to heap up for our pleasure than ever before, our countrymen have turned to the church in unprecedented numbers.

Look at any Christian congregation on a Sunday morning. What is the meaning of this assembly? Why have these people come together? There are many superficial reasons, to be sure. And most of the folk do not consider themselves saints. But basically they have come to worship, to find God. Let us never forget that. For when we lose him in the "proper churches," hungry hearts turn to the cults, where through all the wildness and the weirdness they may yet find him whom they seek.

In the crises of our life we become more conscious than ever of our longing for God. We stumble upon unexpected happiness and burst into lyrics of thanksgiving. We fall in love and kneel to sing, "O Perfect Love, all human thought transcending . . . ." We suffer disappointment, and know no other prayer than this: "O Love that wilt not let me go, I rest my weary soul on thee." We stand by an open grave, and even an Ingersoll, chastened in his infidelity, speaks in the symbols of

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aith: "Hope sees a star, and listening love can hear he rustle of an angel wing." What was happening n Korea that last Christmas Eve of the war when eventy-five men were relieved from front-line duty ong enough to attend a midnight service conducted by Billy Graham and their chaplains, and ll along the front a thousand unseen listeners lutched the earpieces of their field-telephones to ear the Word of God?

Perhaps we are not a race of mystics. Certainly ve are not a breed of saints. Yet catch us at our nguarded best, and here we are, each of us crying ut unashamed, "O God, thou art my God, I seek hee, my soul thirsts for thee; my flesh faints for hee." The deepest longing of our lives is for God.

Unrecognized Yearning

Now hold on, you say. Maybe all men, or at east most men, have moments of religious desire. But will not any honest look at human behavior onvince us that most men are not seeking God most f the time? Rather it would seem that they are eeking everything else but him.

Often we do things for reasons that neither we nor our associates understand. A child is naughty, even though he knows he will get a spanking; his naughtiness attracts attention, and during the scolding and the spanking he is at center stage; for ll his tears and his crying, his ego is satisfied. An dolescent girl comes storming into the house after quarrel with her lover. "If he calls, I'm not at ome," she cries; "I never want to see him again!" But all the while she is waiting for the telephone to ing with a call from the boy she thinks she abhors. In some such devious way our own hectic and childsh behavior in life — secular and sometimes irreligious, misunderstood even by ourselves — betrays our longing for God.

Consider the archetype of intellectual atheists, he scientist or philosopher who adheres unswervngly to truth, who will have the facts and nothing lse, who will ruthlessly cut away all superstition nd wishful thinking, however dear. He thinks hat truth must lead him away from God. But the ime comes when he begins to discern that truth is nore than the sum of the facts, and more than an bstract principle, that truth is personal and divine. So he ends praying with St. Augustine, after such n experience: "O Truth, Truth, how inwardly did the very marrow of my soul pant after thee." And we find ourselves saying, "O God, thou art ruth. Even when I know not what I am seeking, I eek thee."

So with our quest for beauty. In the springtime nd in our youth we are sensitive to all earth's loveiness. We lose ourselves in the glory of a sunset, ve ponder the silence of the night sky, we thrill t the strident music of the storm, we survey a disant range of mountains — and we think we are avoring beauty. Then one day we realize that this beauty is but dust and ashes, that it cannot satisfy our longing, that in every aesthetic experience we seek not alone the lovely object nor the artistic achievement, but Him who has made all things beautiful in their time. So once again we pray with St. Augustine: "O thou most Beautiful of all, thou Creator of all." "O God. . . I seek thee."

Here then is what it means to be lost. We do not really know what we want or where we are going. How truly the prophetic word speaks to our condition: "Why do you spend your money for that which is not bread, and your labor for that which does not satisfy?" (Isaiah 55:2) Our sin is that we dimly recognize the nature of our deepest longing, yet drown the voice of God in the clamor of lesser but more immediate desires. Repentance is our own self-acknowledgement of the nature of our fondest yearning and the appropriate change of mind and action.

God's Response

The Christian gospel is God's answer to our longing. For the very God whom we seek is ever giving himself to us in response to our spirits' need.

The holy history which runs throughout the Scriptures is the story of God's offering of himself to us men whom he has created with this divine yearning in our souls. "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son." By his Spirit the living God whom we seek is ever present with us. "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?" "He is not far from each one of us."

> The healing of his seamless dress
> Is by our beds of pain;
> We touch him in life's throng and press,
> And we are whole again.

The longing which rises in our souls is not for an object beyond our finding, but for the great Seeker who loves us more than we yearn for him.

The calling of the church is to bring to men the good news that he whom we seek has sought us and found us in Jesus Christ. This is our supreme ministry: "Let him who is thirsty come, let him . . . take the water of life without price." In our congregational life, therefore, worship deserves the increasing attention which is being given to it as a central activity of the church. Preaching goes far deeper — or should — than mere secular discussion of our human situation or ways of finding peace of mind. The mission of the church is not self-serving, though too often we think of evangelism as a means of building up our institution; rather are we ambassadors of reconciliation sent to distraught men with the good news, "God was in Christ reconciling. . . ."

Years ago one of our missionaries told of a young man in the Congo who heard the gospel and studied to preach it. Then he determined to cross the river

to the home of the ancestral enemies of his own tribe. At the risk of his life he presented himself among his foes, and to tell the gospel story he began with a folk tale well-known to his jungle hearers. In the long ago Nzakomba (God) wished to send a message to mankind. As his courier he chose the deer, who was famous for the swiftness of his running, but the deer was attacked by a leopard and killed before he came to man with the message of God. Then Nzakomba appointed the leopard, but before he had fulfilled his mission he went off on another hunt. Once again Nzakomba chose another messenger, this time a lordly fish, but he was taken by fishermen. So the old folktale ended. Within the knowledge of their fathers, man had no word from God.

But the young Congolese insisted, there is more to the story. For after all else had failed, God sent his Son. So he preached the good news of God in Christ.

It is good news for every man. For the common longing of our human hearts is for God: "O God, thou art my God, I seek thee, my soul thirsts for thee; my flesh faints for thee." And in answer to the thirst of our soul and the hunger of our spirit, he has spoken through Jesus Christ: "I am the Water of life. . .. I am the bread of life. He who comes to me shall not hunger, and he who believes in me shall never thirst."

Exile Heart

(Continued from page 5)

Edom in Egypt until we are called home. What is it that summons men to their home in Newton or California, away from the office or the university? We are *understood* there, not fully, for nobody sounds the depths of man's exile heart, but better far than we are understood in a factory or a railroad yard. We are *loved* at home: people take us at our best there, though the best is far to seek, and they trust us. We are *free* there: no need to pose; we are free as men are free in an ordained destiny. Then we can try to make our planet homelike, until the tyrant called life or Joab is dead, and we return to Edom. Thus we may show our gratitude for Egypt. You suggest the instances. Prison must be made more like home. The Pharaohs rage: "Pamper them? Trust them with probation so that they run amuck?" Pharaoh does not see the other side of the story: "Leave them in, and drive them into sex perversions and more criminal broodings and the hardening of all that is humane?" Perhaps factory is the instance. Pharaoh again fulminates: "Coffee breaks and shorter hours, sickness benefits and old-age pensions, and garden villages built round a garden-mill!" But, of course, Pharaoh doesn't wor in a factory: he drives a Cadillac (certainly h does if he lives in Texas), and clips coupons, an sneers at "do-gooders." Perhaps home itself is th instance, for perhaps no man makes anythin better than a home, even though homemaking the only fashioning for which he thinks he needs n training. Perhaps we should know a surge of jo and tears when anyone invites us to dinner at h home, for our poor broken homes are symbols the Infinite; and the man who invites us is asking u to share his exile heart. So we can try to mak Egypt more like our childhood memory of Edom.

"Until"? Why should any man have thought d death as "going home"? Jean-Paul Sartre says it a long day's journey into nothingness. Of course h hasn't been there yet, and doesn't know. Mean while we cannot forget Jesus. Maybe he *does* kno because he *has* been there. Meanwhile the sunse of the Dvorak music ("Going home, going home" works in us like a poignant sunrise, and we shal laugh and cry in spirit over an old Negro song "Swing low, sweet chariot, comin' for to carry m home." Meanwhile the very utter silence of deat betokens a world beyond our world, some far-o Edom, which we yet recall:

> For such a tide as moving seems asleep,
> Too full for sound or foam,
> When that which drew from out the boundless Deep
> Turns again home.

We do not know. Or, at least, the too-busy brai does not know. But perhaps the exile heart of ma knows far better than the busy brain. James Hinto somewhere prays: "Lord, I am nearing home. Hel me to be homelike."

Birds have a sixth sense. But so have men for men also are homing creatures. We are gratefu for the Egypt of our world, and when anyone ask us if we lack anything we shall say with a certai kind of honesty and an equal gratitude: "Nothing." Then we shall add, "Only let me go." A church i given to keep us in basic memory, lest our worl become Harvard Square or the stock market. It i momentous for our world and for the health o our secret life that we pray: "Lord, Thou hast bee our home in all generations." Perhaps a universit becomes a learning-factory, a stock-market competi tion in brains unless that prayer is spoken. "Her we have no abiding city." We visit in this morta life, grateful for the guest chamber. We do not lac anything. We have everything here — except home

> To an open house in the evening
> Home shall men come,
> To an older place than Eden,
> And a taller town than Rome.*

Our exile heart is comforted as here we sing th songs of home. Maybe tomorrow we can buil a patch of homeland in Egypt — until we hea tidings.

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Free to Love

By David J. Maitland

And in any case it is His explicit command that the one who loves God must love his brother also. I John 4:21.

OF THE three words, "Free to Love," at least two are much in need of definition. Both freedom and love lend themselves to several interpretations. Erich Fromm notes with dismay that Americans have a great variety of names for the various car models but we have only one word, "love," to cover varied and complex experiences of human life. People love animals, baseball, their children, their parents, their girl friend; some people love God. And, says Scripture, God loves us. That the word "love" has broken down under such a burden of diversity should hardly surprise us; it is almost more amazing that it means anything at all.

With a text from I John 4 — ". . . one who loves God must love his brother also" — I want to think with you about two basic approaches to love between persons. Possibly there are other important forms of interpersonal love, but these two — which I have called natural and Christian love — are reasonably familiar to us and they are clearly different. I want to try to characterize them and to expose some of their implications, especially the kind of freedom which each entails.

Natural Love

The first thing that I would like to think about with you is "natural love." The expression is not wholly satisfactory because it implies that there is some innate capacity involved, that natural love is somehow unlearned. Personally, I doubt that there's very much in life that we have not learned in one way or another. But even this deficiency in the term, "natural love," will be useful because many people appear to believe that the full dimension of love is something for which they have a purely *natural* capacity.

The great error, however, is to identify this boy-girl mutual appeal with true love. I am romantic enough to trust that love may grow out of such experience, but I am equally convinced that that need not be the case. The record of human achievement in this regard is far from impressive.

The distinctive characteristic of natural love is its egocentricity. It begins where all of the other appetites which are "natural" to man begin: in the desire to gain something for oneself. It proceeds on the assumption that what I want, what I need, what I prefer is more important than anything else in the world. Oh, it may be necessary for me to be devious, discreet, and even polite to get what I want, but these are mere methods. The goal itself, what *I* want, is never seriously reconsidered, and it is only revised when sacrifice at one point makes possible the realization of greater personal desire at some other.

It is an inevitable corollary of such an understanding of "love" that exploitation is going on all of the time. Either one, or often both parties to such a relationship, is engaged in getting whatever personal satisfactions from the other person that they are able to win. This may often involve the greatest subtlety but it is exploitation all the same. In *The Cocktail Party* T. S. Eliot has one of his characters reflect on a past romance.

> Oh, I thought that I was giving him so much!
> And he to me — and the giving and the taking
> Seemed so right: not in terms of calculation
> Of what was good for the persons we had been
> But for the new person, *us*. If I could feel
> As I did then, even now it would seem right.
> And then I found that we were only strangers
> And that there had been neither giving nor taking
> But that we had merely made use of each other
> Each for his purpose. That's horrible. Can we only love
> Something created by our own imagination?
> Are we all in fact unloving and unlovable?[1]

There is, it is true, a kind of freedom associated

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[1] From *The Cocktail Party*, copyright, 1950, by T. S. Eliot. Reprinted by permission of Harcourt, Brace and Company, Inc.

with love of this kind. In some instances it involves a freedom from conventional moral standards. More important, the freedom involved is the freedom to take what one wants and is able to get, and to leave what one does not like or has lost interest in.

This very freedom, however, obviously makes such love a very tentative affair. If personal pleasure is the sole, or even the determining, motive of one's love it is fairly obvious that there must always seem to be greener pastures than those suggested by the familiar words ". . . for better for worse, for richer for poorer, in sickness and health, to love and to cherish till death us do part." Pat Boone may be right that "April Love is for the very young," but the words of another once-popular tune are more realistic about the fact that neither love nor life is all springtime: "For it's a long long way from May to September; and the days grow cold as you reach December."

Just as all love is not April Love, so an enduring love is not something that you happen to fall into; at least it is not something that you stay with simply on the basis of your natural aptitudes. Love is not something that you have once-for-all. It is not a quantitative something of which you have the entire amount at age 19. It is, as I understand it, a Way of Life. It is something one struggles for rather than possesses; it is a goal, often partially but never wholly achieved, for the enhancement of which one struggles with those qualities within oneself which are hostile to it.

The great and common mistake is to fail to distinguish the loves of the teen years, through which most of us go, from love as a way of life. Perhaps the contrast can be best illustrated by a couple of quotations. The first is by that perennial juvenile and self-styled counselor of youth, Zsa Zsa Gabor. Miss Gabor insists that "Marriage does something to a love affair, [it] takes something out of it. There is a piquancy about love — where two people know that they can leave one another — that never exists inside the circle of the wedding ring." Compare this with John Strachey's reaction to the lifelong devotion of the Duke of Marlborough for his wife: "Such a story of married love makes all the sizzling pictures of Purple Passion, served up on the newsstands, taste like 10c worth of cold potatoes." [2]

Freedom: The Basis of Love

Love is neither something that we have as an unqualified and sure possession, nor is it something from which we have ever permanently been cut off. It is an approach to life which may be enlarged only as we daily conquer anew these attitudes within us which tend to destroy it.

I said, perhaps to the surprise of some of you, that I believed freedom and love to be intimately interrelated realities. We have seen that a certain kind of freedom, the freedom to take what one wants, is associated with natural love.

I have talked about "enduring love," which is simply a way of speaking about Christian love, and have suggested that the freedom-to-take is not compatible with such love — indeed, that it is repulsed by it. Perhaps this is the point at which I must offer a definition of what I mean by love. For there is a freeing, or release from captivity, through which one must go if such love is to become a possibility. Men need to be freed not to take what is desired but to give what is needed.

The psychotherapist Rollo May offers a most acceptable definition of love as "*. . . a delight in the presence of the other person and an affirming of his value and development as much as one's own.*" There are always two elements in love — that of the worth and good of the other person, and that of one's own joy and happiness in relation with him." [3] Without denying the importance of *my* joy and happiness, Dr. May makes it quite clear that love calls for a kind of freedom that is not involved in mere "natural love." *My* interests are present always, but they *are not the only* interests. Love is a two-way street, a mutual affair, in which I must affirm the value and development of the beloved as much as I affirm my own. To be in love I must to some extent, to an ever-increasing extent, be able to rise above my own wishes and expectations to affirm the wishes and expectations of my beloved. This is, clearly, the point at which most modern "love" flounders and at which many a marriage sinks. At least one, and possibly both, of the parties is unable to affirm the value and development of the other. The language may be a bit academic but the realities to which such words refer are familiar and distressing. Innumerable conversations between Edward and Lavinia Chamberlayne in *The Cocktail Party,* illustrate vividly the absence of freedom to rise above one's own interests.

> Edward: One of the most infuriating things about you
> Has always been your perfect assurance
> That you understood me better than I understood myself.
>
> Lavinia: And the most infuriating thing about you
> Has always been your placid assumption
> That I wasn't worth the trouble of understanding.[4]

Psychologically, the factors and forces which keep us from being free to love are numerous and complex. The same basic analysis about the condition of man as trapped in his egocentricity was made long ago by the ancient Jews and reaffirmed by the Christian insistence upon man as a sinner. The myth of the Garden of Eden insists that man was made by God both free and for love. It seems

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[2] Simeon Stylites, *The Christian Century,* February 19, 1958.

[3] Rollo May, *Man's Search for Himself* (New York: W. W. Norton & Company, Inc.). Used by permission.

[4] T. S. Eliot, *op. cit.*

insist, as does our text from I John, that freedom nd love are interrelated, and that both of them ave their source in a prior free relationship to ne God who is both free and loving. Faithful to im, so the Christian believes, men will become oth free from the desire to exploit and capable of ve, capable of affirming the other's value and de-elopment as much as one's own. Separated from im, however, freedom becomes bondage to the lf and love exploitation.

The Basis of Freedom and Love

But we may be getting a bit ahead of our story. me of you, I am sure, must be wondering — on ne basis of your acquaintance with Christian folk nd conceivably with the Christian church — what hristianity has to do with freedom to love. I ould say it has everything in the world to do with , but I would also have to admit that much that es under the name of Christianity is afraid of oth freedom and of love.

Not all Christians, you may say, are loving. But must say right back that they should be. Scripture uts it more strongly than that. John's first letter inces no words at all in its insistence that so-called hristians who do not love, who are not free to ve, are not Christians. "If anyone says, 'I love od,' and yet hates his brother, he is a liar; for hoever does not love his brother whom he has en cannot love God whom he has not seen."

The great claim of Christian faith is that God love, that "God so loved the world that he *gave* s only begotten son . . ." in order to declare un-istakably to all men the extent of his love for us. here are a great many ways by which men may be eflected or distracted from Christian love, but e most persistent is the misidentification of hristianity with obedience to a moral code or bscription to some particular set of tenets, to some ne historic creed. It is inevitable that men, being hat they are, should attempt to put the faith into me simple, brief dogmatic statement. I have no uarrel with this; indeed, I feel that the attempt to nderstand past formulations and to state the faith ew is a responsibility of each generation and of ch believer. But we must never let creeds conceal om us the fundamental issue to which Christian ith speaks: namely, the claim that behind all of e appearances of life, behind its disappointments, pains, and its tragedy, there is the God who loves en. To put it in a slightly different way, the in-al issue about Jesus Christ is not whether or not e believe him to be divine, but whether or not e see evidence in him of the love of God to which e are prepared to submit our lives. I strongly sus-ct that if we see the latter we will in time come affirm the former. The issue is, in a slightly ersimplified way, whether we will submit our-ves to the thesis that natural love, with its con-mitant freedom to take what we can get from life, or to the opposite thesis that the love which we see in the person of Jesus Christ, with its freedom to give what is needed, is the basis for truly humane life. Underlying each of these alternatives is a fundamental concept of what it means to be human, of what constitutes the "good life." I hold that this is one crucial issue in human life in which we may not have it both ways. Each of us is at many times in his life confronted with the choice. We should not decide without careful consideration of all that is at stake in each alternative.

When I said that freedom is inextricably associated with Christian love, I did not mean just any kind of freedom. Specifically, I did not mean the freedom to exploit. I did not mean the freedom to take what I wanted, if I could get it, nor the freedom to leave what I wanted if it no longer gave me the pleasure to which I felt I had the right.

Basically, I mean the freedom to give, the freedom to affirm the value and the development of the other person as much as I affirm my own. The freedom to exploit, to abandon another when so moved, is lost in Christian love. But it is not taken away by external coercion; it is rejected by internal choice. Instead of moving restlessly and recklessly from pillar to post in the hope of finding someone who will please me, I struggle with those qualities within myself which neither please me nor any other person. The whole drama and movement of love ceases to be external and becomes wonderfully internal.

The issues of love, as the issues of life with which they are intimately involved, call for a choice. Each alternative involves a kind of freedom and a corresponding kind of love. The one excludes the other. The question is something like this: What do I think about the ultimate character of reality? What is the most basic value to which I will commit my life? Which will I have, passion or compassion? Whichever you choose will determine the character, and also, the extent of your love.

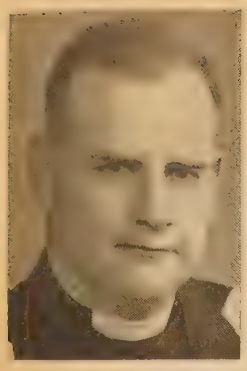
There is much that could and should be said about the nature of the Christian's freedom to love. But perhaps one distinctive and determinative characteristic must be noted: it does not exploit, it does not use, it does not even possess and control in the sense that many of us feel that love should. It gives, it shares; it enhances the other. It liberates!

> Him that I love, I wish to be
> Free —
> Even from me.[5]

Not only does this love liberate — it creates the true basis for enduring romance. It is not the kind of romance which Hollywood has popularized. Such romance feeds upon self-deception, fancy, and the avoidance of commitment. Nor is it the romance of the chase which vanishes with the capture. But

(Continued on page 22)

[5] Anne Morrow Lindbergh, *The Unicorn and Other Poems* (New York: Pantheon Books, 1956). Used by permission.



Boldness Through Christ

By Charles D. Kean

For though we live in the world, we are not carrying on a worldly war. For the weapons of our warfare are not worldly, but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ. II Corinthians 10:3-5.

IN a recent article in *The Christian Century,* Halford Luccock quotes a line of Swinburne's: "For tender minds he served up half a Christ." And the author comments, "If a half-portion Christ is served up continually, many of those so daintily rationed soon have no idea what a whole Christ would look or sound like. The whole Christ will be a stranger."[1]

The most distinguished Protestant theologian of our time, Dr. Paul Tillich, now of Harvard, had an article in *The Saturday Evening Post* last June — strange pulpit for Dr. Tillich — in which he analyzed the religious sterility of modern culture. He suggested, "In many cases the increase of church membership and interest in religious activities does not mean much more than the religious consecration of a state of things in which the religious dimension has been lost . . . This is not necessarily bad, but it certainly is not an answer to the religious question of our period."[2]

The purpose of the Christian gospel is to proclaim a saving relationship between God and man in which we can be truly ourselves as God intended us to be, rather than either the prisoners of our fears or the slaves of social convention. A "half Christ" who neither challenges our prejudices nor questions the devices we use to evade reality will never establish a relationship of love and power. A *pro forma* religion which uses all the right words but seeks primarily to make people at ease in this world through self-adjustment and compromise will never inspire men and women with the courage to seek daring, experimental ways for living creatively in the new age.

New Testament Christianity understood the gospel to be a revolutionary force released into world which thought it had life squared aw for good and all. On the one hand, the Rom *Pax Augusta* claimed to be the final soluti of man's social quest, a system in which eve one had a place of his own in an imperial ord established for the ages so no one need fear wh the future might bring. On the other hand, t Pharisee interpretation of Judaism offered m a moral structure handed down from Mou Sinai with the promise that those who obey the commandments need no longer be bother by guilt and anxiety. The world has rung t changes on both claims ever since, and in a rath peculiar way their cultural offspring seem to ha been married in the culture of our day — the co bination of faith in faith and the American w of life, as long as nobody really tries to find o what either means or can deliver.

Different Terms

The Christian gospel sees life's problems different terms. While organizing our thought a practice has its usefulness for the ordinary affairs daily living, there is a deeper yearning in our hea which will never be finally satisfied by either "h a Christ" or a secularized faith. St. Paul in his S ond Epistle to the Corinthians put the issue in the words, "For though we live in the world, we are n carrying on a worldly war. For the weapons our warfare are not worldly, but have divine pow to destroy strongholds. We destroy argument a every proud obstacle to the knowledge of Go and take every thought captive to obey Christ."

In an anxious age, which tries to hide its fe through the speed and noise of life, the gospel p claims *"boldness through Christ."* There are th aspects of the Christian revolution in our hea

[1] Simeon Stylites, June 4, 1958.
[2] Paul Tillich, "Lost Dimension in Religion," (Philadelphia: *The Saturday Evening Post,* June 14, 1958). Used by permission.

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n the warfare of the spirit: first, we are saved from he self-deceptions of society; secondly, we are de-ivered from the nightmares of our own imaginings; nd thirdly, we are enabled to submit our hopes and lreams to the Lordship of Christ.

The Self-Deceptions of Society

First, the Christian gospel promises those who ake it seriously that they will be saved from the self-deceptions of society. In other words, if Christ is the Lord we will dare to face reality for what it is, both about the world and about ourselves. In many ways our society is no different from the so-cial pattern of earlier ages, as it seeks to make life smooth, palatable and free from tension. We have added, however, the skills of Madison Avenue and the achievements of social engineering, with the result that not only are our favorite self-deceptions more artistically and persuasively presented, but also the continual temptation to ask questions is more effectively suppressed.

There are many aspects to the way our culture claims to make life easier for us. The point is that there is a side to human personality which wants to have easy answers even if it knows deep down that they are partially phony. In Dostoevski's novel within a novel, "The Grand Inquisitor" in *The Brothers Karamazov,* the cardinal archbishop told Christ, who had returned to earth for a visit, that men did not want the freedom he had given them and would much rather trust the system to do their thinking for them. In our age, we use differ-ent tools for the same end because we would like to live in a world without pressure if we could. So we apply the insights of the physical sciences to social activities, even when they do not fit too well, n the effort to predict human behavior system-atically. We use well-worded slogans about the family and the country and even about God in the hope that the cleverness of a phrase will make up for its lack of meaning.

The Nightmares of Imagination

Halford Luccock quotes a notice which the late George M. Cohan posted on the callboard of a theater when a play seemed to have only a frail ease on life: *"Rehearsal Call, 11 a.m. Monday to ake out the improvements."* Our Christian gospel enables us to dare to see behind the improvements, o-called, to the realities of life where men can look heir problems in the face because they trust God's upporting love. Then we no longer have to de-pend upon developing ever more involved devices or persuading ourselves that life is under control. We can trust the love God offers us in the saving person of Jesus Christ and on this basis get along vithout "improving" on God's pattern.

Secondly, we are delivered from the nightmares of our own imaginings, from the web of fears and nxieties in which most people feel themselves to be caught. If Christ is the Lord, we not only can face external reality for what it is, we can also live with ourselves, knowing forgiveness to be a power-ful force which God sends into the world to heal our broken hearts. If Christ is the Lord, we can accept ourselves for who we are, without trying to pretend that we are something else. Then we can accept other people for who they are, finding them to be persons in their own right rather than threats to our peace or tools to be used.

There is a universal side to human nature in which men feel themselves to be the prisoners of fear without possibility of escape. This language sounds extreme, but I have seen too many troubled people who have come to my study for counseling not to realize how universal their experience seems to be. The chief difference between extreme dis-tress and the common lot of ordinary men and women is one of degree and not of kind. While sometimes this sensation is stronger than at other times, and while some people seem better able to carry the burden of life's uncertainty than do their neighbors, the fact remains that everybody has to find some way of handling the problem of his own guilt in a world where mortal life is uneasy and uncertain.

Paul Tillich in *The Courage To Be* claims that the only real alternative to the Christian faith in this modern age is Stoicism, a religion of grin-and-bear-it. This may be the faith of scientists seeking a purpose behind the chaos of the universe, or it may be the grim resolution of a good many modern writers who are trying to defy a life without mean-ing. Stoicism may wear Christian dress or use the psychiatrist's approach. But in the last analysis, there is a tragic side to life, where we know that our failures have been written on the sands of time and soon we ourselves shall be gone.

The Christian gospel admits life's pain — its heart is a cross. The Christian gospel admits life's uncertainty — it chooses to trust in God's love transmitted heart to heart rather than in any ex-ternal system. It does not merely tell the world that "every cloud has a silver lining," but rather that the battle of life has been already won in principle for us. We can share in Christ's victory here and now, even though life's questions remain.

Submitting Our Hopes to Christ

Thirdly, the Christian gospel claims that we are enabled to submit our hopes and dreams to the Lordship of Christ. Men and women do not only live in the past with its memories, nor in the present with its problems. They also live in the future where we cannot help but hope that tomorrow will be brighter than today. Dr. Moffatt, the great biblical scholar, translates our text: "every thought captive to obey Christ . . . every project." This is helpful because much of our mental energy is spent in seeing how the future may provide a ful-

fillment which the present denies, in dreaming of possibilities and rewards which will make life good and ourselves glad.

Matthew Arnold thought he was being realistic when he wrote,

> I say, Fear not! life still
> Leaves human effort scope.
> But, since life teems with ill,
> Nurse no extravagant hope.
> Because thou must not dream,
> Thou need'st not then despair.

If all men, both as individuals and as a human race, could realistically hope for was what they could invent or manufacture, Matthew Arnold's advice is the sagest reason. But the Christian gospel sees another dimension to this business of dreaming, and planning and working for a brighter tomorrow. God's love is already there. What we hope for will find reality in the context of that love. What we invent, whether it be antibiotics or new forms of nuclear power, will find its purpose in the context of that love. Perhaps the future in the sense of next week, next year, the next generation or the next century will not be as bland a picture of the Kingdom of Heaven come to earth as our fathers once dreamed it would be, but every new moment is still the loving Father-God's gift of an opportunity to submit our energies and our talents to the Lordship of Christ.

The Real Warfare

It is on these terms that the Christian gospel promises those who take it seriously a kind of boldness in the face of life which the world can neither achieve nor understand on its own terms. We see that the real struggle is not against circumstance, difficult as political and economic and social problems may be. The real struggle is against a view of life which makes man the prisoner of his own experience, limiting him to a world of his own contriving. The real warfare of the soul is religious in the most profound sense of the word. The enemy is not communism as such, but an attitude toward reality which makes man the measure of reality rather than seeing the redemption of the world through the love of God.

The gospel proclamation in no way makes it easier for people to deal with the moral problems of daily life. A naive view of Christianity seems to think that it cuts the nerve of moral effort in its insistence on the priority of God's love, and the secondary nature of what people think and do and hope for. As a matter of fact, the truth is the other way around. Because of our conviction that God loves us despite our failings, because of the spiritual task in saving a world from itself beginning with ourselves, we cannot take lightly the problems which distress our brothers — poverty and bitterness on every level. But the answer to man's need is the whole Christ as Lord of all reality. In his strength we dare to move ahead.

Free to Love

(Continued from page 19)

the romance of encounter, the romance grounded in a sense of wonder, a gratitude for the gift of love itself, an awe before the God whose love we know for each of his children. As you know too well "The faculty of wonder tires easily. . . ." It is gradually extinguished with every "So what!" Such wonder is nourished in Christian lovers who may never cease to be stirred anew to love by the fact that they know themselves to have been greatly loved.

Conclusion

The issues of love are life-sized. The choice once went under the much-neglected name of "conversion." The term should be recovered, for that is certainly what is involved for those who appreciate the deficiences of natural love. I do believe that each of us is convertible, or is a convertible; the freedom to love of which Christianity speaks is not unlike the change from riding through life with the top up to riding with it down. Of course the change does not come with the push of a button; it's a bit more like the difficulties of the old hand-converted jobs. Actually, some of us are real hardtops and the difficulties are more like converting a hardtop by hand.

But, in all events, to be free to love enduringly is like letting the top down. It is like letting warmth and light in on one's life. It is opening up limitless possibilities for love rather than riding through life closed down on the few old sources of pleasure. Sure, it's liable to rain; sure, we'll often be tempted to reconvert. But when we are so tempted we will know the real choice that is involved, and, by God's grace, we will make the choice that opens into life.

"And in any case it is his explicit command that the one who loves God must love his brother also."

Predestination

(Continued from page 10)

God has prepared for him. He is free as long as he values God's word of election, God's call and God's judgment higher than the promises or tricks which tempt him to gain freedom from physical, psychic, environmental, traditional bonds. God's predestination frees man to recognize that even all those bonds cannot finally separate him from God and that human promises of freedom without God or from God, have achieved nothing better than to trade one yoke for another. Predestination for

reedom like Jesus Christ's means ordination and nission for freedom, for strength and obedience, ven within our weakness and within the sorrows f our time.

Are we afraid of being responsive to God's redestination? Do we dare to go on the way from eath to life to which he has ordained us? Or are ve so much afraid to gain real freedom that we try rantically to hypnotize ourselves by saying, "We re free, or could be free, even without God"? It night well be that such fear is the reason why we ave so long considered predestination a night-nare. God's predestination to be conformed to esus Christ has nothing to do with a moral code nd the mechanical fulfillment of its requirements. Rather it is the charter of freedom in responsibility. t shows that God himself is the guarantor of man's reedom.

Implications

We can now sum up what God's predestination o be conformed with Jesus Christ implies. The nan afraid of uniformity and stereotyped life has right to look up to God and to confess amazedly: The resurrection of Christ certainly is different rom all psychic, social, physical laws by which I hought I was bound. If I am willed and called nd appointed by God to be conformed to that mage,' then I will hope, and work, and endure, nd dare where heretofore boredom or cynicism ave ruled me." A mighty company of brethren efore and after him show how right he is who peaks thus.

The man who has heretofore felt that if he was nything in God's sight, he was at best a Cain aught after the evil deed, an Esau who was not oved, a Saul delivered into the whims of an evil pirit, a Jude like he who delivered the Lord into he hands of the godless — this man is right, but ot right enough. He has more to learn and arther to go; for he is just at the beginning of his ay. There was a sign of protection fixed on Cain's head. There was praise and confession of David coming even from Saul's lips. There was a lessing left for Esau. There was a successor of ude in the person of another "deliverer to the Gentiles," i.e., Paul, precisely for whom Jude had aved the way. And there were innumerable god-ess people who by God's righteous judgment and rath were condemned as sinners, and yet made ighteous, by sheer grace. Such people as these now the essence and working of God's eternal plan o make man conformed to his Son's image. This double" predestination is the only predestination f which Paul speaks. It is the predestination to alk *from* death *to* life.

And the man suspicious of happy endings — hether they occur in plays or on pulpits — will adly hear and keep this in mind: When Paul rote of being conformed with Christ, he did not want to say that conformity is only there where there is plenty, and laughter, and full stomachs. Paul certainly did not want to say something to the effect that churches behind the Iron Curtain will only then be churches after Christ's image when they are full, no more tempted, but respected and a roaring success. Neither did he say that the troubled soul is any farther from Christ than the integrated personality. The gist of his message at this place is rather this: The present shape of conformity with Christ will be that of bearing the cross. The present time is a time of suffering, of waiting, of eager longings, of stuttering prayer. The true Christian does now suffer with Christ — suffer from his enemies, but also suffer from his nearest friends, suffer among the church members, suffer from God's hand, as Christ did. Therefore this Christian cannot make propaganda for himself by selling his own or others' "Christlikeness." He walks his way often in loneliness, always in weakness, almost inconspicuously. But he has hope — one hope. And this is: that God's predestination cannot fail, and that God will make him participant of life and glory as much as he has now made him participant and reflector of Christ's death. "If we are implanted into the same death as He, we shall also be [inheritors] of [the same] resurrection."

After the Benediction

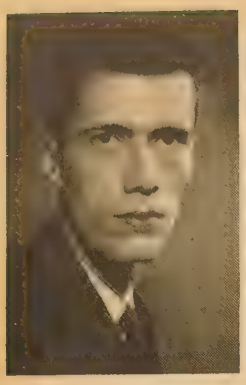
After the benediction the silence.
And after the silence the buzz.
And after the buzz the parking lot.
Then it begins again.

The real and the unreal.
Pressed steel beauty and no sandals
for your feet.
Mortgages versus prophets.
Doing versus being.

No, it's impossible.
There is no substance here.
Only ghosts and shadows.
The elusive content of escape.

After the benediction, silence.
And after the silence
The hollow, tired sound of
beginning again.
But reality remains in the silence —
rejected, patient, grieving.

HENRY M. WHITE



A Minister of Music for Your Church?

By Charles H. Heaton

THERE are hundreds — probably thousands — of churches throughout the United States of sufficient size, with adequate resources, and with the facilities to consider seriously the thought of extending and improving their program of sacred music by hiring a professionally trained minister of music. Many churches hesitate because they are not sure how to proceed; others because they feel they will not be able to afford the increased music budget; others, unfortunately, delay because of a lack of interest in sacred music. Although such a church may expend infinite care upon the selection of a new pastor, the members give little thought to the quality of sacred music offered each week to Almighty God. For those in either of the first two categories, however, this article hopes to point out ways whereby a church may secure the services of a professional minister of music and embark upon an advanced program of sacred music.

At the outset may we sidestep two issues which occasionally cause contention. The first concerns the terminology of the title "minister of music." There are those who feel a valid objection to "minister" because of the unordained status of most church musicians. If this be the case I willingly concede the field and consent to "organist-director" or the somewhat pompous "organist and master of the choristers."

A second point of possible contention devolves about the ancient but unsolved problem of whether or not one person should both play the organ and conduct the choirs, or whether two persons should be employed for these duties. Although this author is strongly of the one-man-does-it-all-himself school, and will happily debate the proposition into a stalemate at any time, he hopes it may be ignored on this occasion. If there is doubt that a church can afford to employ one man on a near full-time basis, it is unlikely that consideration could be given to two persons.

Although many churches today do possess the facilities for an accelerated program of sacred music, often the minister and interested laymen find that they are blocked by those of the congregation who see no reason for embarking upon such a step. Consequently, these persons refuse to give their approval for the increased expenses, and the progress of the church in the direction of musical improvement is halted. It has been the experience of many, however, that once a minister of music is employed, the resulting improvement in the choral and organ music in the church will win over the opponents so that the church thereafter will find little opposition in meeting the enlarged budget of the music department. Considering the author's own vocation, the central purpose behind this article obviously is not to demonstrate how cheaply a minister of music may be acquired, but rather to list ideas some churches may consider adopting in order to embark upon a true ministry of music program.

Highly Trained

Today's minister of music is a highly trained expert in his field. His professional degree, that of Master of Sacred Music, can be acquired only after two years of study at the graduate level. He receives training in theology, liturgies, organ and choral repertoire, composition, music history, conducting, and music in Christian education, as well as private organ and voice lessons and many other related subjects. Most beginning students of sacred music have a Bachelor of Music degree in organ or voice and may well have been studying and working in churches for several years previous to entering college. The students ordinarily have much supervised on-the-job experience in churches while in school. The training of the minister of music equips him to handle every phase of music within a church, from playing the organ for the services to organizing and developing youth choirs. What are some methods whereby a church possibly could progress to the hiring of a train minister of music?

A preliminary step should be check the total amount of money th is presently being expended for mus Many churches employ both an orga ist and an adult choir director for t week ends, as well as others whose d ties are to train one or more you choirs. The total expenditure may a proximate a starting salary, or the a ditional amount necessary may not as large as would have been imagine It is to be remembered that the mi ister of music presumably can co solidate and perform most of the d ties himself, rendering it unnecessa for the church to resort to hiring se eral persons for the miscellaneous tas

Part-Time Basis

Many churches, of course, are ful convinced of the necessity for a pr fessionally trained church musician, b believe that they cannot consider hiri such a person because of the salary. A right: consider the possibility of h beginning on a part-time basis. Th entails the church finding sources of a ditional income for the minister music, but it can be done. A serio shortage of qualified organ, voice ar piano teachers exists in nearly eve city and town in the United States. Pa ticularly in smaller towns, enough p pils could be found that two or thr days per week could be devoted private teaching, which could augme the basic salary. Frequently colleges high schools in the area are in need choral directors or organ teachers f one or two days per week. An ale minister can be in contact with su organizations in the event that vaca cies arise which will pave the way f both church and school to solve the musical difficulties. Jewish temples ar Christian churches provide a feasib combination. Since the majority Jewish services are on Friday evenin and Saturday mornings there will rare be a conflict in schedules. In son churches, the wedding and funeral fe constitute a sizable amount each yea

There is no uniformity in the matt of housing for ministers of music. few churches furnish an apartment housing allowance for their minister music, although many do not. If

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CHARLES H. HEATON *is a graduate of DePauw University, Greencastle, Indiana, and received his doctor's degree in sacred music from Union Theological Seminary in New York. He has been minister of music at Second Presbyterian Church, St. Louis, Missouri, since 1956. Mr. Heaton's book* How to Build a Church Choir *was published last year by the Bethany Press.*

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church owns facilities for housing the minister of music and his family, this naturally is considered as an addition to the salary itself.

Each year the various schools of sacred music graduate a few married couples who are both fully trained in the field. Often the man is hired by a church, while the woman henceforth either assists him with his duties or permits her talents to waste away. An ideal solution for this situation would be for two churches, neither of which perhaps could afford full-time salaries, to make arrangements to hire such a couple, each on a part-time basis. The combined salaries could furnish an adequate income for the family and benefit each church very greatly musically.

There is a shortage of ministers of music, as many churches realize very well. A church which hopes to attract a suitable person may have to explore all possibilities if it is to succeed in employing anyone at all! We desperately need to encourage our young people to consider a career in church music, and encouragement most often comes from an inspiring teacher who can point the way. Churches that persist in the outmoded principle of permitting no one but the organist to practice on the organ may find themselves without an organist, because no one has been offered incentive to learn to play.

It may be noted that schools of sacred music usually have their own active placement services. These, of course, cost neither the church nor the alumni, for the schools are only too happy to see their students properly located. Churches who feel that they may be in a position to enlarge their outreach into the area of the ministry of music should contact such a school.

Pulpit Calendar

June 7 — 3rd Sunday after Pentecost.
June 14 — 4th Sunday after Pentecost.
June 21 — 5th Sunday after Pentecost.
June 28 — Independence Sunday. Nature Sunday.
July 4 — Independence Day.
July 5 — 7th Sunday after Pentecost.
July 12 — 8th Sunday after Pentecost.
July 19 — 9th Sunday after Pentecost.
July 26 — 10th Sunday after Pentecost.
Aug. 2 — 11th Sunday after Pentecost.
Aug. 6 — The Transfiguration.
Aug. 9 — 12th Sunday after Pentecost.
Aug. 16 — 13th Sunday after Pentecost.
Aug. 23 — 14th Sunday after Pentecost.
Aug. 30 — Festival of Christ the King.

Preachers Are People

By One of Them

THE question of honoraria for guest preachers is always a delicate one, since ministers, unlike professional lecturers, seldom have a fixed fee. While the preaching of the gospel is essentially a spiritual privilege, nevertheless, even ministers experience certain material necessities, and according to Luke 10:7 "the laborer is worthy of his hire." Ministers' families have to be clothed and fed, not to mention the minister himself. Recognition of this physical imperative does not imply a mercenary attitude, but is only realistic and should be handled in accordance with St. Paul's injunction in I Corinthians 14:40 — "let all things be done decently and in order."

What should be paid a visiting minister when he is asked to preach, on a vacation Sunday, or on the occasion of the illness or absence of the pastor, or for an interim period? Most ministers are reluctant to name any figure when asked, certainly not wanting to dicker with some economy-minded church officer or board. There ought to be a straight out statement of the hororarium offered in the first invitation to fill a pulpit on a given Sunday. This gives the opportunity to present an alibi if the fee would scarcely cover the expense of getting there, or at least, it would give knowledge in advance of what to expect.

When this is done, however, too often the word is "We have always paid $15," or $25, or whatever the figure might be, reflecting a conservatively established stipend dating back to the early days of the century if not indeed earlier! Fortunately, many churches have in recent decades lifted their pastors' salaries from traditionally meager standards. But even many that are now budgeting more adequately have allowed the supply figure to remain in pre-inflation brackets.

On the other hand, some of our churches do recognize that times have changed even in the matter of occasional preachers, and offer a very respectable honorarium. This is not always governed by numbers or budget dimensions, for there are fine small churches that treat their guests much more generously than larger ones, just proving again that statistics are seldom synonymous with significance.

For churches wanting to do the right thing by the servants of the Lord who are their occasional guests, a reasonable rule of thumb is this — the honorarium for a Sunday preaching appointment should be not less than one per cent of the salary of the regular minister. This recognizes tha preaching is roughly half of the mi ister's task, and a Sunday is roughl one fiftieth of the year's quota. On half of one fiftieth is one per cen As this works out, a church payin its minister $4,000 plus parsonage an other fringe benefits to be sure woul thus offer a guest preacher at lea $40. A $7,500 salary would imply $75 honorarium, and by the sam token, a $2,500 salary, $25.

There are always other matters t be considered in addition to this bas principle. If the church expects tw preaching services, the honorariu should be definitely on the generou side. The suggested percentage figu would ordinarily cover limited trave although if there is considerable e pense involved in meeting the a pointment, it is always gracious to ad some provision for that — in a roun figure of $5 or $10 or more, never th exact railroad fare or mileage allow ance of $4.73! If the minister com from a distance, overnight accomm dation in a home or hotel should b offered, as part of the church's r sponsibility. Interim service, if it i cludes the expectation of some pastor care should, of course, provide mo than the bare weekly preaching ho orarium with other details adjusted i the light of each situation.

Another incidental matter — b not so incidental after all — is th matter of personal hospitality. It use to be assumed that the principal fa ilies in a church would vie for th privilege of entertaining a visiti minister. Today all too often, a gue preacher is left entirely to his ow devices, after he has pronounced th benediction, to find a lunch count or start his journey home. Sunday di ner after church can be a time very rich fellowship and expandi friendships, and it would be a pi if this fine old custom should go in the discard entirely. If the regul minister is to be out of his pulp it would be a much appreciated cou tesy if he would always arrange have some church member accept fu responsibility for the guest. This often done, to be sure, but it is su prisingly far from the universal ru that it should be.

These are practical aspects of chur life that have more meaning th might appear on the surface. A lit more thoughtful attention to the mundane matters would lift the m rale of the churches as well as of t ministers. "If ye know these thin happy are ye if ye do them."

Book Reviews

ERMONS ON GENESIS. *By Harold A. Bosley. Harper. $3.75.*

HE YOKE OF CHRIST. *By Elton Trueblood. Harper. $3.00.*

HE SPIRIT IS WILLING. *By David Soper. Westminster. $2.50.*

DR. BOSLEY states the theme of this three-way conversation among preachers in his sermon on Abraham: Man of Faith." He says: If you are satisfied with the church s it is, if you think it has done all can or ought to do, if you think that has either fulfilled God's will for it r that that will is beyond fulfillment, nen you have no more need of faith nan a boy needs to pedal his bicycle n a downhill slope. It does not take nuch faith to sit still and quietly isintegrate."

Professor Trueblood seeks to awaken ne church with a commanding concepon of the universal vocation of Chrisans; Dr. Bosley brings to this need the timulus of vibrant biblical preaching; nd Professor Soper combines a morant restlesssness about present situaons with an assured optimism about nal outcomes.

What he calls "inside evangelism" ccupies Dr. Trueblood in all the serons which comprise *The Yoke of hrist.* Early in the sequence he notes nation-wide religious census in which inety-six per cent of the population ver fourteen years of age claimed ome kind of affiliation with a church r synagogue. Yet it is clear that not early that proportion of any comunity is deeply committed. The rime evangelistic task and opportunity f this age is to turn this vast reservoir f nominal affiliation into a real reource of effective and witnessing parcipation in the cause of Christ.

Readers of earlier Trueblood books ill meet in these sermons a procession f familiar concepts: the disciplined fe, the lay ministry (now startlingly etitled "the abolition of the laity"), edemptive fellowship of members ho mutually share unlimited liability, nd the vocation of the Christian home. lever before, however, has Dr. Trueood published a collection of serons, and these now familiar ideas chieve a new urgency in the warmth of ne pulpit appeal.

Sermons on Genesis constitutes Dr. osley's call to the church, and those ho comprise it, to face a difficult ay with courage and realism in their ractice of the faith. Preached at onthly intervals over a two-year perid, these sermons articulate an affirmative and aggressive liberalism. Even the preacher who does not agree with all of Dr. Bosley's theology will find value in studying the technique of this preacher who has learned to make tellingly significant use of the Bible in his vigorous pulpit ministry. There are points, as in the sermon on "Jacob: the Man Who Earned His Name," when some question emerges as to whether a good topical sermon has not been smuggled into the series by a rather tenuous connection with Genesis; but for the most part these sermons are firmly biblical, some are almost classically perfect in form, and all are vital preaching, inspired by ethical insight and religious power.

In *The Spirit Is Willing* Professor Soper undertakes a clarification of the doctrine of the Holy Spirit. His thesis: "you are not talking about the Holy Spirit at all unless you are speaking of the present-tense . . . *forward thrust* that moves . . . individual men, religious and political groups, and mankind as a whole, *from within,* toward depth of freedom and breadth of brotherhood — *on earth!*" No clear impression of the Holy Spirit as more than a convenient phrase emerges in the development of the discussion. Sometimes there is a vague impression that the Holy Spirit is a wise choice men make; sometimes it is an easy equivalent for other good things.

Despite his sharp criticism of "Collective Man" and "Individual Man," who seem to be dividing the world between them, Dr. Soper is optimistic about the movement toward "Community Man," confident that "the dawn of the Age of the Sputnik was also the dawn of the New Age of the Spirit — of seven-league strides toward world community, of healing sanity released in the minds of men from the mind of God."

In all this the thought is continually losing the clear distinctions essential to vital preaching. It does not necessarily follow that "an ethical world community is on its way to us from the future, because God, who *is* God, is *one* God." It might surprise the socially thoughtful to learn that "Jesus was a kind of capitalist" because as a carpenter he worked for pay, and because he launched a new enterprise "to set a light glowing in the minds of men." The source of this blur seems to be in the author's tendency toward pantheism which can speak of "God the Universe," and assert that "We live not in evil but in good, for we dwell at this moment, always, and altogether within the House of the Lord . . .

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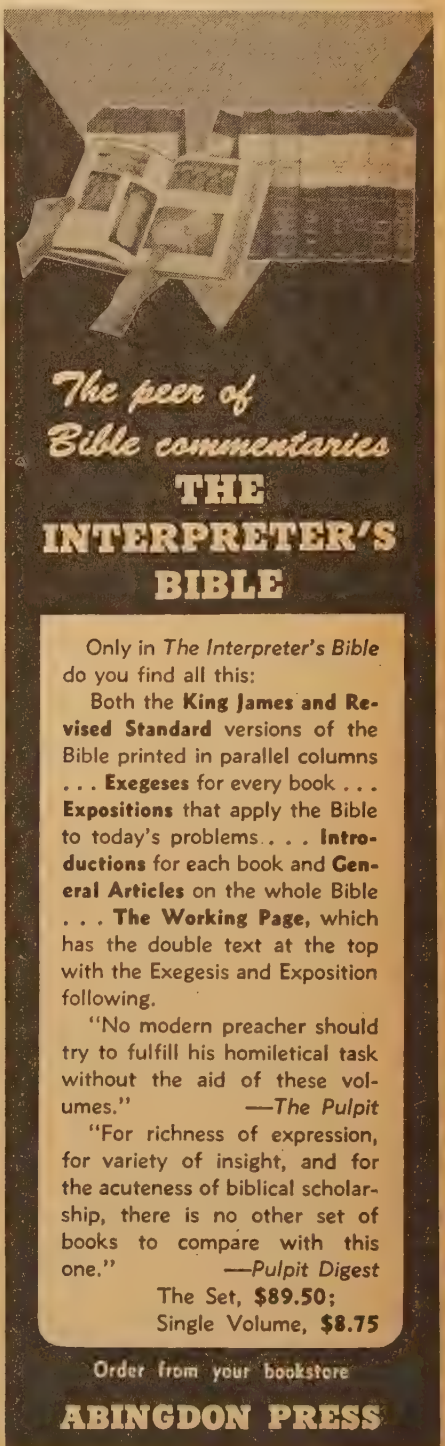
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All around us is God, and all around us is good."

The liability of this gregariousness of thought is not merely in its intellectual fog. It loses the sense of tragic urgency which makes Trueblood say, "The religion of easy demands leads directly to a future in which the power of the gospel is almost wholly lost"; and which grips Bosley as he declares inescapable moral alternatives — "We do this or perish." Without such urgency based on valid distinctions there is no real preaching. — *Merrill R. Abbey, Garrett Biblical Institute, Evanston, Illinois.*

LOVE, SKILL AND MYSTERY. *By Theodore Bovet. Doubleday. $3.50.*

MARRIAGE manuals with elaborate emphasis on the technique of love, like the poor, we have always with us. The Swiss physician, Theodore Bovet, has introduced a happy exception to that rule in the English translation of his book on the Christian understanding of marriage which has sold over 100,000 copies in its European edition over the past decade. *Love, Skill and Mystery* is a beautifully balanced presentation of the spiritual and emotional dynamics which, along with physical compatibility, comprise the wholeness of unity offered in marriage guided by Christian principles.

Dr. Bovet is no gnostic. His discussion of sexuality makes it clear that the physical powers of the body are no less sacred creations of God than mind or spirit. But of the seven sections of the book, one is sufficient for the art of married love. His thesis is that love should govern the whole field of sex, and God should govern the whole field of love. He unfolds that theme clearly and convincingly, linking Sex, Eros and Agape in a manner that reveals their intrinsic continuity. Writing as a layman to laymen, and combining a highly readable literary style with gentle humor and mature Christian insight, Bovet probes the deep mystery of male and female, convinced that God intends marriage to be a transforming relationship which frees the participants from bondage to lust and allows husband and wife to serve each other's happiness as mutual members of a royal priesthood. The author takes care in defining his understanding of how Eros and Agape are complementary and not contradictory. The distinction lies in the "center of gravity" of each term. Eros has its center in the human couple; Agape's center lies beyond the human couple and informs their response to God and society. Thus he can organize the physical dynamics of marriage around the Eros theme and the wider dimensions of loyalty and responsibility around the Agape theme without drifting off into the body/spirit dualism that always puts asunder what God has joined together.

The chapters on family and home life take in the realities of marriage crisis, divorce, widowhood and remarriage as well as budgets, housekeeping, and care for children. Engaged couples, newlyweds, troubled mates or spouses left alone by death or divorce will find in these 183 pages more than enough information and inspiration regarding the height of love, the breadth of skill and the depth of the mystery of Christian marriage — *F. Dean Lueking, Grace Lutheran Church, River Forest, Illinois.*

ALEXANDER CAMPBELL AND HIS NEW VERSION. *By Cecil K. Thomas. Bethany Press. $4.00.*

IT IS axiomatic that any vital religious movement originates in the experience of an individual who has encountered overpowering spiritual reality either at the altar, within the Bible or in the promptings of the Spirit within his own soul. When one considers the vigorous Disciples of Christ, the denomination which, in essence, is the lengthened shadow of Alexander Campbell, it comes as no surprise to discover that Campbell himself drew from all three of the wellsprings of Christian spirituality.

The altar-centeredness of Alexander Campbell is tied in with the origi of the Disciples as a movement. Ha ing been given his first token of admi sion to the Lord's Table, Campbe felt an overwhelming revulsion agains the exclusiveness which would ba some; accordingly, he placed his toke on the table and walked out of th service. In a real sense, the Disciple were born at this moment.

The inner promptings of the Spiri which marked Campbell's entire life are well-known. Indeed, his distrus of formal creeds was rooted, in par in his conviction that each perso should be free to go on a pilgrimag of his own, following where the Spiri led him.

Alexander Campbell and His New Version sets forth Campbell's reliance upon the Bible and his desire to mak it speak eloquently to every living soul Familiar to all is Campbell's desir to go back to the New Testament fo faith and practice. Well-known is hi slogan: "Where the Scriptures speak we speak; where the Scriptures are si lent, we are silent." Less commonly understood is that Campbell himself served as editor and publisher of th so-called "New Version" — a transla tion of the New Testament made b three Scottish scholars. Together wit its subsequent revisions this new ver sion was destined to be replaced b the revised versions which appeared in 1881-1885 and 1901, as well as b the 20th century translations, but unti this occurred, it served to make th word of God a living force to Baptists Disciples and other Protestant readers Interestingly, Campbell anticipated items in translation, format, verse division, etc., which have become fa miliar to readers of the American Revised Version. — *William S. Hill, St Stephen's Episcopal Church, Wilkinsburg, Pennsylvania.*

MAKING THE MOST OF YOUR BEST. *By David A. MacLennan. Westminster $3.00.*

THIS gifted writer from Toronto Yale and Rochester is a master teacher. This is a teaching book good for restless, confused humans good for teachers in the Christian church and a good word for God This is his aim: to help men in their search for God, in their need for the assurance of spiritual value, and in their effort to carry out a Holy Will

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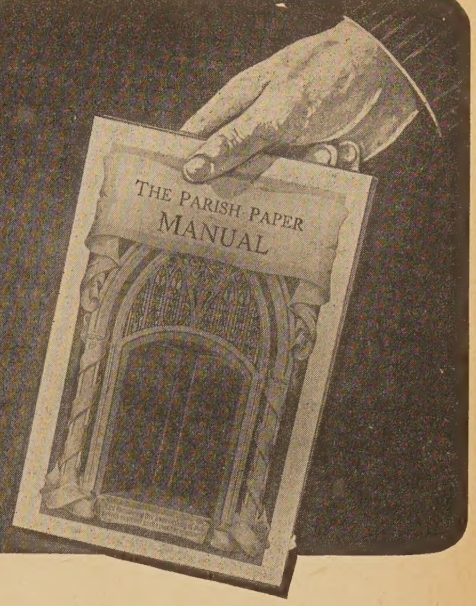

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Now read it for yourself, especially what he has to say about the sacrificial love of Christ. I am not for giving you excerpts or a five-minute digest. I read the book and it has made me a better man. — *Herbert Beecher Hudnut, Woodward Avenue Presbyterian Church, Detroit, Michigan.*

CREATIVE GIVING. *By Hiley H. Ward. Macmillan. $3.75.*

WHENEVER issues seem to be nearly settled in the churches of God, someone comes along to stir them up again. After long decades of widespread confusion between spontaneity and casualness in Chr tian giving, the churches began introduce tithing, proportionate percentage giving, a planned approa to stewardship. Now Hiley Wa throws out baby, bath, tub and a And he may just possibly have a poi At most his criticism of proportiona giving as the stifler of spontane will elicit rage from the manipulat of the fund-raising set. At least will awaken consciences of well-mea ing parsons whose conversion to "p portionate giving" was tending to f into after-effective grooves. Somewh along the way it must be said th Ward succeeds in removing many the theological and historical pro that had been placed under the arg ment for proportion. He has reveal the dangers of constriction, restricti and pride. He has pointed to a pa where the virtuosos of holiness w not likely try out their steps. H has overstated his case, allowing little room for creative discipline: b the book dare not be overlooked any seeker for the right way and t true. — *M. E. M.*

CHRISTIANITY AND YOU. *By Stephen Olford. Eerdmans. $2.00.*

WHAT CHRIST THINKS OF THE CHURC *By John R. W. Stott. Eerdma $2.00.*

BOTH these books belong to t "Preaching for Today" series, series which, first appearing in Engla under the general editorship of Ce Northcott, is now being published f American readers. The books in t series are collections of sermons "men whose preaching has been us by God to bring men to know hin as J. B. Phillips says.

Stephen F. Olford, minister of t Duke Street Baptist Church, Ric mond, Surrey, England, presents *Christianity and You* twelve cle straightforward sermons setting for the essential message of Christian in terms of living situations faced every individual. Mr. Olford is ve skillful in the use of illustrations a his sermons abound in them. Ma American readers, however, will co sider some of his statements excessive juvenile — for example, by transposi the "A" in "Christian" one discov that a disciple is one who has "A Chr In," and one is further informed th FAITH means "Forsaking All I Ta Him." Whatever the limitations this approach, it does reveal the a thor's zeal to phrase Christian affirm tions in terms that can be read grasped.

What Christ Thinks of the Chur is a collection of nine expository a dresses on the second and third cha ters of Revelation given by John R. Stott, rector of All Souls Church, La ham Place, London. Basing his m sage on the famous "letters" to t seven churches, Mr. Stott points o lessons — in love, suffering, tru holiness, realism, aggressiveness a

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holeheartedness — the contemporary hurch can learn from an examination f the churches mentioned in the pocalypse.

REACHING ON CHRISTIAN UNITY. *By Robert Tobias. Bethany Press. $3.00.*

TWELVE sermons on Christian unity, each one by a contemporary hristian leader who has played a rominent part in the ecumenical ovement, make up this volume, ed- ted by Robert Tobias, professor of cumenical theology at the School of eligion, Butler University.

Contributors range from the Ortho- lox Metropolitan of Malta and the ishop of the Reformed Church in Hungary to such well-known Ameri- ans as Paul Scherer, Halford E. Luc- ock and Henry Knox Sherrill. As ould be expected, the approach to he subject differs with each speaker — ne reporting on ecumenical confer- nces, another expounding the sum- nons to unity from the Scriptures, a hird providing a theological analysis f the problems involved — but all are n agreement that the movement oward unity has behind it the thrust f God himself.

Most moving of all the sermons, as ar as this reviewer is concerned, is "Christ Lifted Up" by J. E. Lesslie Newbigin. A bishop in the Church of outh India, a denomination which as formed in 1947 from a union of eformed, Congregational, Methodist nd Anglican communions, Dr. New- igin has had considerable firsthand nowledge in dealing with practical roblems associated with organic unity. Not surprisingly, he emphasizes what, umanly speaking, are the requisites or unity — penitence, obedience, wit- ess.

WHAT'S RIGHT WITH RACE RELATIONS. *By Harriot Harmon Dexter. Harper. $4.00.*

BIGGER THAN LITTLE ROCK. *By Robert R. Brown. Seabury. $3.50.*

IN these days of deep pessimism about the future of the human ace it is gratifying to pick up a book hat expresses hope. Mrs. Dexter's vol- me calls itself: "The only nationwide ccount of America's solid accomplish- ents in overcoming racial injustice." or the most part, the author ac- omplishes this purpose in a series f studies on integration progress in chools, colleges, churches, labor, hous- ng, sports and other areas of our ational life. (In one case that this riter is personally familiar with, Mrs. exter is a bit more lavish in her raise than the situation warrants. his, no doubt, can be forgiven since o many see only the difficulties of ntegration.)

The author reveals much first-hand nowledge of the subject. She also as a close relationship with Indian ommunities in northern Wisconsin here she teaches college.

But northern Wisconsin has a differ- ent racial problem than Little Rock. Bishop Brown combines some of Mrs. Dexter's hopefulness with the anguish and frustration of a man closely involved in one of the centers of America's racial storm. Bishop Brown is a southerner with a deep understanding and sympathy for this region. He also is a courageous and intelligent Christian.

With the objectivity of a skilled reporter and the passion of an insider, Bishop Brown takes a long, hard look at the factors behind Little Rock. He carefully examines the steps of successful programs of desegregation and then concludes that "official Little Rock might be said to have batted an absolute zero." He faithfully documents the role of the churches in the conflict. There are those who will think that more should have been done, as well as those who will be grateful for the start that has been made.

Theologically these two books are quite different. Mrs. Dexter speaks of man's native capacity for good. Bishop Brown broods over man's native capacity for evil. But he also is not without hope: "If we know we have failed our Lord, there is always the opportunity to attune our ears to new sounds. . . ." — *Robert M. Herhold, St. John's Lutheran Church, Mound, Minnesota.*

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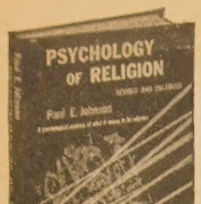

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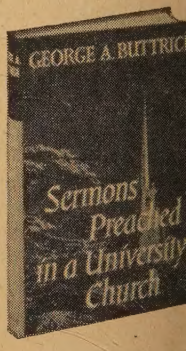

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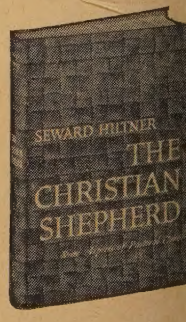

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